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First Reformed Church of Brooklyn.


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FIRST
REFORMED CHURCH
BROOKLYN

HISTORY

OF THE

First Reformed Protestant Dutch Church

OF

BREUCKELEN.

NOW KNOWN AS

The First Reformed Church of Brooklyn,

1654 to 1896.



COMPILED BY ORDER OF THE CONSISTORY

1896.

INTRODUCTION.

THE REFORMED CHURCH IN HOLLAND.

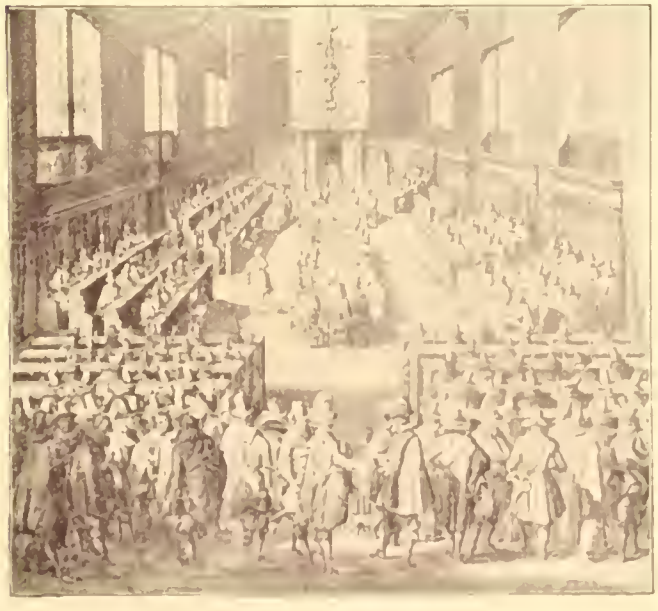
AT AN early period of the Reformation, the Protestants on the Continent were divided into two bodies, the Lutheran and the Reformed. The latter became dominant in the Netherlands, where they maintained their religious liberties only after a long, costly and bloody struggle against the gigantic power of Philip II., during which they suffered all that men could suffer. So calamitous was their condition before the eighty years' war, that they gave themselves the name of the Church under the Cross, and their symbol was "A Lily amidst Thorns."

In 1566, while war was raging, the deputies of the churches met in Antwerp and adopted the Belgic Confession, which continues to this day to be one of the doctrinal standards of the Reformed in Holland.



About the same time the Heidelberg Catechism, which had been issued (1563) in German by the Palatine Elector, Frederick III., was translated into Dutch and widely circulated in the Netherlands.

Doctrinal differences having arisen among the Reformed, a Synod was convened by the States General at Dort (1618, 1619,) to which all the Reformed Churches of Europe (save Anhalt) were invited to send delegates, and all did so; only the four selected by the French were forbidden by the King to attend. The British deputies were George Carlton, Bishop of Llandaff; John Davenant, Professor of Theology at Cambridge; Samuel Ward, of Sidney College, Cambridge, and Joseph Hall, afterward Bishop of Norwich. Walter Balcanqual, a Scotch presbyter, was also deputed by King James to represent the Scottish Church. This body expressed its conclusions in Canons under five heads of doctrine, and these Canons were accepted by the National Synod. After the foreign delegates had withdrawn, the same National Synod revised the Belgic Confession and the Heidelberg Catechism and the Rules of Church Government, and also set forth liturgical forms for use in public worship.



THE SYNOD OF DORT

The Church of Holland, thus fully organized, soon became distinguished for learning, soundness in the faith and practical godliness. She not only maintained a

[illegible] had the advantage of the presence of their [illegible] Holland [illegible] refuge of all the persecuted believers in Europe. Huguenots, Waldenses, Covenanters, and Puritans found a safe asylum on her hospitable shores.

THE COAT-OF-ARMS AND MOTTOES.—This device, consisting of three shields, represents the Union of Arms of William the Silent, Prince of Orange, under whom the Netherlands achieved [illegible] independence. The Princes of Orange were also lords of other principalities, all of which are represented in this emblem.



The first quarter of the large shield bears the arms of Nassau. It has a gold lion, rampant, on a blue field surrounded by seventeen gold billets, representing the union of the ten States of the Netherlands, with the seven States of Holland under William. The second quarter represents Katzenelnbogen, and has a red lion rampant gardant, crowned, on a gold field. The third quarter represents Vianden, and has a red field banded with silver. The fourth quarter has two gold lions passant gardant, on a red field, and is the shield of Deitz.

The small shield is also quartered. The first and fourth quarters bearing diagonal bands of gold on a red field, represent the principalities of Chalons. The second and third quarters, with a horn or bugle suspended on a gold field, that of Orange. These martial horns symbolize the courageous leadership of those who took up arms against the Moors and Saracens.

The smallest shield is that of Jane of Geneva, who married one of the Princes of Orange. It is divided into nine squares, five of which have gold, and four blue fields.

The crown which surmounts the shield represents the Emperor Charles the Great, who, while Sovereign of the Netherlands, granted them the right of carrying the imperial crown above the coat of arms.

The Dutch struggled for a home and a church, and the motto *Vixi Dominus Frustra*, "Without the Lord all is in vain," fitly expresses their deep religious convictions and their sincere hope in God.

The motto in Dutch, *Een tracht markt macht*, signifies "Union makes strength," and was the rallying cry in times of despondence.

The pillars and the stars are entirely ecclesiastical, and do not belong to the coat-of-arms, but were added at the time the Dutch Church began to use this as its accepted emblem.

THE REFORMED CHURCH IN AMERICA.

In 1609, Hendrick Hudson, in the ship *Half-Moon*, entered New York Bay and sailed up the North River. In 1614, a trading post was established on Manhattan Island, but it was not till 1623 that a permanent agricultural settlement was made.

The first religious services on Manhattan Island, which in 1628 resulted in the organization of a church, were held in a large upper room over the mill which ground the colonists' grain; in the Spring of 1633, the Rev. Everardus Bogardus having succeeded Domine Michaelius, a Church was erected, a plain wooden building, on the banks of the East River, on the site now known as 33 Pearl Street.

In 1642, during the rule of Governor Kieft, the Colony had so far increased, that a new

church was imperatively needed. It was built of stone with a roof of heavy split shingles. It had a conspicuous tower, which was surmounted with a weathercock.

On one of the old houses, No. 4 Bowling Green, near the Battery, is a large bronze tablet with the following inscription:

"The Site of Fort Amsterdam,
Built in 1626,
Within the Fortifications
Was Erected the First
Substantial Church Edifice
On the Island of Manhattan."

This Church was 70 feet long, 32 feet wide and 16 feet high, with a peaked roof and tower. The Church in the Fort," as it is often called, was then known as St. Nicholas Church. It accommodated the people for over fifty years, its stone walls often serving as a rallying place and refuge in many an alarm of Indian foray and massacre. On the front of the Church was a stone tablet with this inscription:

"Ao. Dom. MDCXLII.
W. Kieft Dir. Gen. Heeft de Gemeente
Dese Temple doen Bouwen."

"A. D. 1642, W. Kieft being Director-General, this congregation caused this temple to be built.

On the bell which hung in the church tower, was inscribed: "*Dulcior E nostris tunatibus resonat aer. P. Hemony me fecit 1674.*"*

This illustration is a fac-simile of an original drawing, in its ancient frame, in possession of the New York Historical Society. It was made by Laurens Hermansz Block and shows New



NEW AMSTERDAM

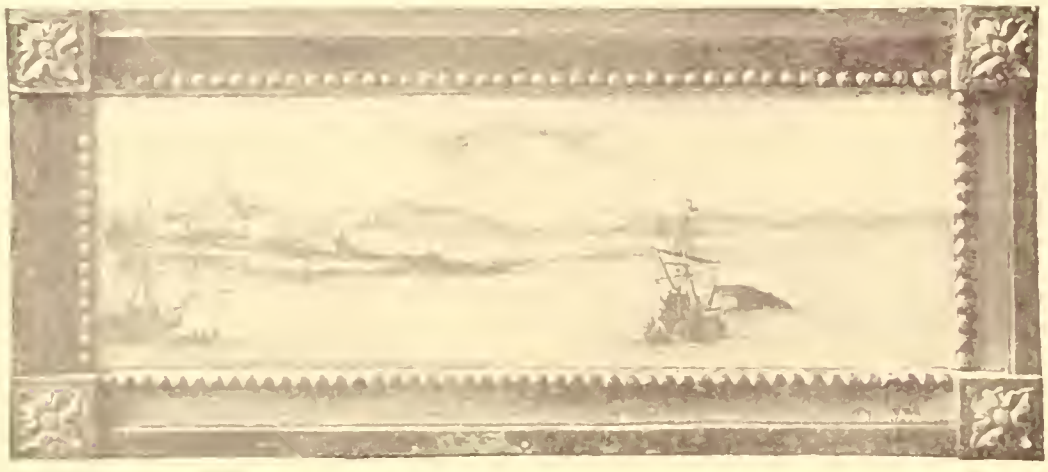
Amsterdam with the "Church in the Fort," as seen from the ship "Lydia" [illegible]. An illustration is also given of the original drawing accompanying the manuscript of the two [illegible] travelers who visited New York in 1679, twenty-nine years later.

* The [illegible] P. Hemony [illegible]

The early settlers brought with them the Bible, the Catechism and two persons called Krankenbezoekers or Sick-Comforters (Consolers of the sick), viz: Sebastian Jansen Krol and Jan Huyck. Every Sunday the oldest of the three, gathered the people together and read to them select passages of the Scriptures suitably arranged for instruction and comfort. But in 1628, the Rev. Jonas Michaelius arrived, and in the summer of that year formally organized a church which has had continual existence to this day, and is with reason supposed to be the oldest Protestant church on this continent.

In 1664, the colony surrendered to the British, and New Amsterdam became New York, but this fact did not affect the rights of the church, which under the new government, retained all its former privileges.

The conquerors required, however, to have worship in their own tongue, and, accordingly, the chaplain of the English forces officiated: But as he had no proper place in which to celebrate divine service, an arrangement was made by which he could use "the Church in the Fort." After the Dutch had ended their own morning worship, the Church of England service was read by the Governor and the garrison. This custom continued for more than thirty years.



NEW AMSTERDAM IN 1660

Dutch churches were organized in 1642, at Fort Orange (Albany), and in 1654 one at Flatbush, and another in Brooklyn, L. I. Others were afterward established along the Hudson River and in the Mohawk Valley, as well as in New Jersey and Pennsylvania; and by 1771, the number had reached seventy. The growth of the denomination was retarded by its dependence upon Holland for ministers, and by the retention of the mother tongue in public service when English was generally and increasingly spoken. Up to 1772, the churches had been subject to the control of the ecclesiastical authorities in Holland, but in that year the connection was severed and the American Church was made independent and self-governed.

While this Church accepted the standards, polity and usages derived from Holland, she has always welcomed additions to her ministry or membership from other evangelical bodies. Not a few of these have become strongly attached to her character and order, and by their loyalty have greatly increased her strength and influence. Her chief characteristics have been and are, orthodoxy for doctrinal truth, insistence upon an educated ministry, unyielding attachment to her own views of faith and order, and a large charity for all others who hold to Christ, the Head.

In the community of Christian churches, she is well described by the terms—semi-liturgical, non-prelatical.

DOCTRINAL STANDARDS.—These are in addition to the three early creeds—the Apostles', the Nicene and the Athanasian.

1. The *Belgic Confession*, originally drawn up by the Martyr Guido de Brès and corresponding in contents and spirit with those of all other Reformed Churches in Great Britain and the Continent.

2. The *Heidelberg Catechism*, the work of Ursinus and Olevianus. Being a confession of experience as well as faith, it has been translated into well nigh twenty languages, and more widely diffused over the world than any other catechism.

3. The *Canons of the Synod of Dort*. These are the carefully prepared articles on what are known as the Five Points of Calvinism. Although clear and decided in character, they are so genial in tone and expression as to have won favor among all the Reformed.

GOVERNMENT.—The Reformed Church in America, while recognizing with all the other Reformed Churches the threefold ministry, yet makes four classes of church officers: 1, Ministers of the Word; 2, Teachers of Theology (Professors); 3, Elders; 4, Deacons. The two former are of the same order, but with different functions. The two latter are chosen for two years, but are eligible for re-election at the close of their term.

The spiritual government is in the hands of the Elders, at the head of whom in the local church stands the Minister.

The specific duty of the Deacons is to care for the poor of the church.*

OFFICIAL BODIES:—*Consistory*.—The Minister, Elders and Deacons constitute the Consistory, which has control of all temporalities.

Classis.—Above the Consistory is the Classis which consists of one Minister and one Elder from each church in a certain district.

Particular Synod.—Above the Classis is the Particular Synod, composed of lay and clerical delegates from a certain number of Classes.

General Synod.—The supreme judicatory is the General Synod, which meets annually, and is composed of delegates from all the Classes.

WORSHIP: *Liturgy*. The Reformed Church in America, like all the Reformed Churches of the Continent, has a Liturgy, the use of which, however, is in part optional. The use of the Offices for the administration of Baptism and the Lord's Supper, for Ordination and for Discipline, and the observance of the Order of Public Worship, are made obligatory by the constitution. In regard to other observances there is freedom. Some churches carefully observe Good Friday, and some of the great festivals of the church year, such as Christmas, Easter, Ascension Day and Whitsun-Day; others do not.

INSTITUTIONS.—The following Institutions are maintained by the Church. *Theological Seminaries*: 1, At New Brunswick, N. J.; 2, at Holland, Michigan; 3, at Arcot, India. *Colleges*: 1, Rutgers College (formerly Queen's), at New Brunswick, New Jersey; 2, Hope College, at Holland, Michigan; 3, North-western Classical Academy, at Orange City, Iowa; 4, Pleasant Prairie College, at German Valley, Illinois.

* In his "Christian Institutions," Dean Stanley remarks concerning the order of Deacons in the early Church, that "The only institution which remains to meet that reality, is the Diaconate as it exists in the Dutch Church."

History of the First Reformed Church of Brooklyn.

CHAPTER I.

Religious services in New Netherlands 1628—First Church established on Long Island, at Midwout (Flatbush) 1654—Provision for the erection of a church edifice—Call of Domine Polhemus to the Midwout Church, reported by the Sheriff to the Director—First preaching service held in Breuckelen, and probable organization of the First Reformed Protestant Dutch Church, Sunday, April 6th, 1658—Protest of the Breuckelen Church against the continuation of Domine Polhemus—Determination of the Breuckelen members to maintain a separate organization—Call of Domine Henricus Selyns, 1659—He finds a regularly organized church of twenty-four members—List of members, 1660—Unable to meet the Domine's salary—The first parsonage—The first church edifice—Presentation of a bell by the West India Company—Precentor, Chorister and Schoolmaster—What was expected of the Domine—Call of Domine Polhemus by the Breuckelen Church—His death in 1676.

THE REFORMED PROTESTANT DUTCH CHURCH ON LONG ISLAND was the name by which the organized body of church members belonging to this denomination was originally known. What is now known as THE FIRST REFORMED CHURCH OF BROOKLYN was originally named THE FIRST REFORMED PROTESTANT DUTCH CHURCH OF BROOKLYN, or "Breuckelen." The date of its organization has been fixed at 1660, but the records show that it had an actual existence six years earlier than this, that efforts were begun as early as 1654 by the people of Breuckelen to organize a church, and that a Church Society was actually in existence at that time.

Religious services were held by the Dutch in the settlement of New Netherlands as early as 1628, when the learned and zealous Jonas Michaelius came out from Amsterdam, under the auspices of the North Synod of Holland, and "first established the form of a church" at Manhattan. He was succeeded in 1633 by the Rev. Evardus Bogardus, and the congregation, who had hitherto worshipped in the upper loft of a horse-mill, now erected a small, plain church, together with a stable and dwelling for the Domine's use. This first church in Manhattan gave place in 1642 to a new stone edifice within the fort (now the Battery), and which was much better suited to the size and dignity of the colony than the "mean barn" in which they had hitherto worshipped.

Domine Bogardus was followed, in 1647, by the Rev. Johannes Megapolensis, a man eminent for his piety and talents, who served this church and congregation with fidelity, until his death in 1669.

For many years succeeding the first settlement of the country, the settlers on the western end of Long Island were dependent upon New Amsterdam for all their civil and religious privi-

[illegible] lasted until 1654, when the first church [illegible] Midwout, now Flatbush, and Governor Stuyvesant, Director-[illegible] Megapolensis, of New Amsterdam, with John Snedecor [illegible] commissioned to superintend the erection of a church edifice. It was to [illegible] twenty-four feet long, twenty-eight feet wide, with ceiling twelve to fourteen feet high, to be built [illegible] the latter at Flatbush to be used as a parsonage.

The settlement at Midwout at this time was larger than that of Breuckelen and the surrounding [illegible] the people of the former were not able to carry forward the undertaking alone, [illegible] 1653, they sent a petition to the Director-General, asking that the people of Breuckelen and Amersfoort (Flatlands) might be ordered to help them, and the order was at [illegible] that these two villages assist those of Midwout in cutting and hauling timber for the church. The Breuckelen people, while willing to assist in building the church, protested against [illegible] to aid in the erection of a parsonage, or the "minister's house," "as the Midwout people were able to do it themselves." The orders of the Director-General, however, were imperative and they were compelled to obey.

On August 8th, 1655, by order of Director Stuyvesant, the people of Midwout, Amersfoort and Breuckelen were convened for the purpose of ascertaining whether they approved of Domine Polhemus as their minister, and the amount of salary they were willing to pay him. *The Sheriff* [illegible] *Purdon*, as the result of the meeting, that they approved of Domine Polhemus as their minister and were willing to pay him a salary of 1040 guilders ($416.00) per annum. This was certainly a large salary for those days, and much larger in proportion to the ability of the church to pay than that of any Brooklyn minister at the present day. Of course, the Domine gladly accepted the call, and the pecuniary consideration was no doubt satisfactory.



VIEW OF BREUCKELEN, 1656.

The records show that divine service was conducted regularly at Midwout from that time [illegible], although the Breuckelen people contributed to the support of the church, and were probably regular attendants, they had already determined on an organization of their own, for when those of Midwout and Amersfoort on February 8th, 1659, applied to the Director-General for an order permitting them to raise money in the three villages named, by tax or by voluntary subscription, the people of Breuckelen objected, unless "Domine Polhemus should be allowed to preach alternately in Breuckelen and Midwout," in which case they would contribute cheerfully to his support. The people of Gravesend and Amersfoort objected to this arrangement, stating that "it would be inconvenient for the people by reason of the great distance of these places to come there to church in the morning, and return home at noon, inasmuch as Breuckelen is [illegible] two hours walking from Amersfoort and Gravesend, whereas the village of Midwout is not half so far, and the road much better." It was finally decided by the Director-General and Council that the morning services be in Midwout as being central and the other alternately at Amersfoort and Breuckelen.

"[illegible] was a Church Society in existence at Brooklyn at this time, but the fact that Governor Stuyvesant owned a [illegible] doubtless led to the erection of the first church edifice there.

Under this arrangement Domine Polhemus began preaching in Breuckelen on Sunday, April 6th, 1656. This, therefore, is properly the date of the organization of the FIRST REFORMED PROTESTANT DUTCH CHURCH OF BREUCKELEN. Preaching services were at first held in the open air, until Joris Direksen offered him the use of his house. When, in November following, it was proposed to raise the salary of Domine Polhemus, *by personal assessment between the three* villages; the Breuckelen congregation plead their inability to raise the sum of three hundred and twenty guilders (about $128.00), and protested moreover, that "we never gave a call to the aforesaid Polhemus and never accepted him as our minister, but he *intruded himself upon us and our call*", and voluntarily preached in the open streets, under the bluff sky; when, to avoid offense, the house of Joris Direksen was temporarily offered him here in Breuckelen." They further stated that they were not willing "to contribute anything for such a poor and meagre service, as that with which they had thus far been regaled. Every fortnight on Sundays he comes here only in the afternoon, for *quarter of an hour*, when he only gives us a prayer in lieu of a sermon, by which we can receive very little instruction, while often, when one supposes the prayer or sermon (whichever name might be preferred for it) is beginning, then it is actually at an end, by which he contributes very little to the edification of the congregation." "The protest" of the Breuckelen Church to the Director General and Council was quite lengthy, and contained a long list of grievances, concluding with the following: "However, permit us to say in conclusion, and be it said in reverence, that as those of Midwout have engaged said Polhemus without our knowledge and without any previous consultation with us, we have no objection whatever, nay we are rather satisfied that the people of Midwout shall enjoy *exclusively*, the whole services of the aforesaid Do. Polhemus. And in case the aforesaid Polhemus should again desire to say his prayers here, in lieu of giving a sermon, as he did before, although we are unwilling to put ourselves under any obligation, still we are disposed to make him from time to time, as opportunity shall offer, some allowance, as proof of our good will." Surely the "good will" of these people amounted to something when they were even willing to pay anything for such "*meagre service.*" Their protest, however, did not avail them, for Sheriff Tonneman was instructed "to remind those of Breuckelen once more, to fulfil their engagements and to execute their promises relative to the salary of Do. Polhemus." "We of the court of Breuckelen," therefore made a virtue of necessity and agreed "to raise said sum of three hundred florins aforesaid in the easiest manner, assessed and taxed each person, inhabitant of Breuckelen and its dependencies, &c., all according to our conscience and our opinion, in easy circumstances and well off." Simon Joosten, the court messenger, was "ordered and commanded on sight and receipt hereof, to repair to the undermentioned and named persons, and to notify each of their assessment and tax, and that each to himself in particular, shall be bound within eight days from now, to bring in and deliver it to the hands of Mr. A. Cornelissen in Breuckelen, the half of his assessment either in wampum or country produce, such as wheat, peas, maize, etc." Here follows a list of those who were "in easy circumstance and well off." Only a portion of the amount was raised toward the payment of Domine Polhemus' salary, wherefore on July 6th, 1658, Director General Stuyvesant summarily brought matters to a conclusion by issuing an order forbidding the inhabitants of Breuckelen to remove their crops from their fields till the tithes or tenths reserved to the Government in their patent for their lands was taken out or commuted for.

These summary measures of the government aroused the people of Breuckelen, and they determined to sever their connection with the other villages, and maintain a separate organization of their own; they therefore petitioned the Director General and Council the following year—1659—for leave to call a minister, alleging as reasons therefor, the badness of the road to Flatbush (Midwout) and consequent trouble in attending divine service there, the difficulty

of returning home [illegible] the age and inability of Domine Polhemus. After [illegible] made out to the Classis of Amsterdam to send a competent minister to Breuckelen, which was forwarded through the West India Company.

On February 16th, 1660, Henricus Selyns having accepted the call made by the congregation of Breuckelen, through the Dutch West India Company, on the Classis of Amsterdam, was examined and [illegible] to serve them for four years. The call was approved by the Dutch West India Company, March 27th, 1660, and Domine Selyns soon after set sail from New Amsterdam, and on September 7th, 1660, was regularly installed as domine of the First Reformed Protestant Church of Breuckelen. This ceremony, says his biographer, "measured by the usual standard of great events, was, indeed significant, but viewed as the first installation of a minister in what is now a large and flourishing city, the third in size in the United States, and as populous as the famous City of Amsterdam herself at the present day, it was one which deserved, as it received, the attention of the authorities in an appropriate and becoming manner. It was, nevertheless, to that colony, an interesting event, and it was accompanied by proceedings calculated to give dignity and authority to the minister. The Governor deputed two of his principal officers to present the minister to the congregation—Necasius de Silte, a member of the Council, a man of no mean attainments, and well versed in the law, and Martin Krigier, burgomaster of New Amsterdam, who, on several important occasions, was the envoy of the Governor, to the adjoining English colonies. After the presentation Domine Selyns preached his inaugural sermon, and then read the call of the Classis, and their certificate of examination, with a testimonial from the ministers of Amsterdam, declaring that during the time he had dwelt among them, he had not only diligently used the holy ordinances of God for the promotion of his own salvation, but had also often edified their church by his acceptable preaching; and moreover had by his life and conversation, demeaned himself as a godly and pious man—a character which he never forfeited."

The following extract from a letter of Domine Selyns, dated 4th October, 1660, proves conclusively that the church had been in existence for some time before his arrival: and there is no doubt but what there was a legalized body of Christians known as the Breuckelen Church, as early as 1654; furthermore this body was officially recognized when the first preaching services were held on Sunday, April 10th, 1656, in the village of Breuckelen. Says Domine Selyns: "I found in Breuckelen one Elder, two deacons, twenty-four members, 31 householders, and 131 persons."

LIST OF ORIGINAL MEMBERS IN 1660.

On the 12th of September, 1660, Elder Joris Direksen reported to the Consistory of Brooklyn, having handed the letter of the Consistory to Domine Polhemus, with our thanks for his rendered services, and gave him the following list of members belonging to the jurisdiction of Breuckelen: Joris Direksen, Tryntie Hadders, Peter Monfort, Tryntie Simons, Jan Pietersen, Femmetie Jans, Johannis Mareus, Barber Lucas, Gertruy Barents, Altie Joresi, Altie Brackenee, Magdalena Jacobs, Jan Hilton (under censure), Susanna Dubbels, William Gerritre Van Cowenhoven, Sarah De Planck, William Bredenbent, Grietie Jans, Adam Brower, Elsie Hendricks, Jan Janse, Albert Cornelissen, Jan Evertse, Teunis Nyssen (Denyse), Teunis Janse.

The condition of affairs at this time is shown in a letter of Domine Selyns to the Classis of Amsterdam, from which we extract the following:

AMSTERDAM ON THE MANHATTANS 4 Oct. 1660.

"When we arrived in New Netherlands we repaired forthwith to the Manhattans, but the negotiations for peace at the Esopus, where we were [referring to the recent Indian war which terminated in 1663] and the public interests necessarily retarded our progress this long. We

preached meanwhile here and at the Esopus (now Kingston on the Hudson, and Fort Orange (Albany); during our stay were provided with board and lodging. Esopus needs more people but Breuckelen more wealth; wherefore I officiate Sunday afternoons at the Governor's house at the Noble Generals private expense. Through the worshipful Messrs. De Sille, Fiscal, and Martin Krieger, burgomaster the induction or call in Breuckelen occurred with the Hon. Generals open commission whereupon I was suitably received by the Magistrates and Consistory, and Do. Polhemus was forthwith discharged. We do not preach in any church but in a barn, and shall, God willing, erect a church in the winter by the cooperation of the people. The congregation is passable. The attendance is augmented from Midwout, Amersfoort and frequently Gravesend, but most from the Manhattans. [illegible] There is preaching in the morning but towards the conclusion of the catechismal exercises at New Amsterdam, at the Bowery, which is a continuation and the place of recreation of the Manhattans where the people also come from the city for evening service. In addition to the household *there are over forty negroes*, whose location is the negro quarters. There is no Consistory here, but the deacons of New Amsterdam provisionally receive the alms offerings, and there are to be neither elders nor deacons there."

Referring to the antecedents of Domine Selyns, it is stated that "his grandmother was a deaconess for several years in the Amsterdam Church." So far as church government was concerned, there was evidently, at that early period, *a recognition of woman's rights*. The practice, however, does not appear to have been followed in this country, as there are no deaconesses mentioned in the records of the Breuckelen Church.

Like many churches of the present day, the members of this church had neglected "to count the cost." They had agreed to pay Domine Selyns a salary of [illegible] florins (guilders), and they soon found that they were unable to meet their obligations, consequently Joris Dircksen and Joris Rapalje, magistrates of Breuckelen, appeared before the Council on August 30th, 1660, and represented that they, in conformity with the order of the Director-General, had convened all the inhabitants of the said village, and inquired how much they would be able to contribute to the salary of Domine Selyns, and they could only raise about three hundred guilders annually, payable in corn at the value of beavers, but that in addition they were willing to provide the Domine with a comfortable dwelling. They were reminded of their agreement and were told that they ought to have considered this matter fully before extending the call to Domine Selyns. In reply they said that they had hoped that their village would now daily increase, and that consequently they would be enabled in future to contribute more. Seeing their difficulty, and realizing their utter inability to meet their obligations, Director Stuyvesant agreed personally to contribute two hundred and fifty guilders annually, provided Domine Selyns would preach at his farm on Sunday afternoon. [illegible] Director Stuyvesant owned at this time a large farm at Flatlands, which he occupied when he came to this country in 1646. This arrangement was completed to the satisfaction of all parties concerned.

THE FIRST PARSONAGE.

The next thing was to provide a house for the new Domine, and this matter came up for consideration at a meeting held September 7th, 1660, at which time it was "resolved to submit to the temporary impossibility of heads of families keeping their promise to build a decent parsonage and to take as overseers of the house Joris Dircksen, Elder, who is also living in Breuckelen, and requesting Albert Cornelisson, magistrate, to serve in the same capacity that Moses and Aaron might join together, by appointing one member of the Consistory, and requesting one of the magistrates that the afore said house might thus be sooner and better built. Both

parties accepted this grant [illegible] began operations at once. It was probably completed by the [illegible] as appears by the following:

"[illegible] Upon the request of the Court of Breuckelen to advance it fifty guilders [illegible] to Aeltje Jans and Franz Boetgoet van der Gonde for the building of the parsonage, the Orphan Masters were empowered to advance the said amount of the poor's money upon condition of the legal rate of interest."

Domine Selyns did not remove to Breuckelen until some time after the completion of the parsonage, as appears by the following petition addressed to the Director-General and Council in New Netherland:

"The undersigned Schepens of the village of Breuckelen represent with all due respect that [illegible] petitioners have been engaged for some time past in collecting among their community that which they had promised to contribute as their share towards Do. Selyns salary, and they find that the community would be more willing and ready to bring in their respective quotas if the aforesaid Do. Selyns would come to reside within their village, inasmuch as they have already been to the expense of building a house for him."



FIRST CHURCH EDIFICE, 1666.

As far as known, the congregation continued to worship in a barn until after the departure of Domine Selyns. In 1660 the first house of worship was erected in Breuckelen. In accordance with the Dutch fashion of those days, it was placed in the middle of the highway (now Fulton Street), between Lawrence and Bridge Streets. It stood in the middle of the road, unprotected on either side, with burial ground* on the west, and remained without material change just one hundred years. Tradition says it was built on the foundation of an old stone fort constructed in the early days for protection against the savages. Six years previous to this the Directors of the West India Company at Amsterdam wrote to Director Stuyvesant that they had sent a bell for the proposed church at Breuckelen. Although there is no record of the fact, this bell was probably used in the new church. Previous to this time the people were summoned to church by the beating of a drum, and this custom was kept up for some years later.

PRECENTOR, CHORISTER AND SCHOOLMASTER.—The domine in those days was expected to be "thoroughly furnished unto all good works," and Paul's injunction to "covet earnestly the *best gifts*" was no doubt a wise one in his day, but, there are few men at the present time who possess the diversity of gifts, which would enable one to fill the three-fold position of Precentor,

*[illegible] burial ground was [illegible] the site of the present Abraham & Strauss store and extended through, nearly to Livingston street, occupying about half an acre of ground. This continued to be used for burial purposes until 1845, and contained the remains of the several families connected with the church from its first organization. In 1850 notice was sent to the representatives of the several families to remove the bodies, otherwise they would be removed to the church plot in Greenwood Cemetery.

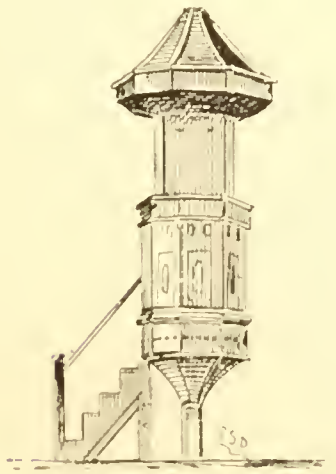
Chorister and Schoolmaster. Domine Selyns evidently possessed the requisite qualifications, but the acoustic properties of a barn were not equal to his limited lung power, and an assistant for this special service was provided.

"May 20, 1661. *Whereas*. It was very difficult and not well possible for Henricus Selyns to be both preacher and fore and after singer, which was very detrimental to him, partly on account of the barn, where the services are held, and where there is but little sound, and partly on account of the services he has to conduct on the farm of the Hon. Peter Stuyvesant Dir. Gen. of New Netherland.

Therefore it was proposed to look around for an able person to fill the office of precentor, chorister and schoolmaster and who might be appointed as Court Messenger by the Court, which proposition was unanimously adopted by the brethren with the request that the aforesaid Henricus Selyns would with respect to that write to Fort Orange and Esopus, which he has promised to do."

July 6th, 1661. "After many efforts to obtain a chorister and school master we heard about Mr. Carl De Bevoise of Amsterdam, New Netherlands, whom after inquiry into his abilities we have appointed with the approbation and subsidy of the Hon. Gen. and Council of New Netherlands."

The compensation agreed upon was "25 guilders, servant and free house rent, and as court messenger he will receive a salary over and above the aforementioned subsidy of the Hon. Council."



THE PULPIT AND SOUNDING BOARD OF THE OLDEN TIMES

DUTIES.—"His orders, instructions and regulations will be the following after the custom of the fatherland:

"1. The aforementioned precentor will take timely care to note down on the psalm board the psalm to be sung before the service.

"2. He shall begin to toll the first bell at the proper time, to be in church or place of worship at the second bell, to arrange the chairs and pews according to the rules laid down, or to be laid down by the Consistory, and to read a few chapters out of the Holy Writ, as also the Ten Commandments, and the Twelve Articles of the Christian Creed before every sermon.

"3. He shall chiefly read from the books of the New Testament and from the books of the old Testament, principally the Psalms and the Prophets, or at the time of the communion pay particular attention to

"The 22, 23, 31, 40, 42, 51, 90, 110, 111, 112 and 132 Psalm, the 53 Chap. of Isaiah, and the 6 chapter of St. John and from the 13th chapter to the end of St. John's Gospel; to the 26th and 27th of Matthew 1st 10th and 11th chap. of 1st Corinthians, 7th 8th 9th and 10th chap. of the Epistle to the Hebrews, 1st 2d and 3d chap. of Revelations.

"4. He shall immediately after the third bell begin to sing the designated psalm.

"5. In case of sickness or necessary absence the above precentor shall not allow any one to take his place unless being a person of good conduct and character and after due notification to the consistory.

"6. He shall be diligent and zealous in his school work especially to instil in his pupils hearts from their earliest youth, the fear of the Lord, give a good example, begin the lessons with prayer, close with the singing of a Psalm and at the same time teach the youth from the "Questions and Principles" by the Reverend Godly and very learned Father Dr. Jannis Megapolensis, Minister of the Gospel at Amsterdam, New Netherlands.

On July 17th, 1661, Domine Selyns having completed his stipulated four years service to the

church at Brooklyn, asked permission to return to Holland, which was granted, and he was regularly dismissed from his church on July 23d.

For the purpose of keeping the congregation together till further orders, the Consistory arranged with Mr. De Bettoise, the chorister, etc., to read on Sundays before the congregation a sermon from the "Postil" of Mr. Abraham Schultatus, "besides the prayers and petitions before and after the afore-said sermon," which necessary therefore and also on account of the low price of corn, has been raised by the Consistory to one hundred guilders."

The Breuckelen and other churches for some years, depended on the aid furnished them by the West India Company. The surrender of New Netherlands to the English in 1664, put an end to this aid, and they were then obliged to rely on their own efforts.

It was this condition of affairs that led the people of Breuckelen to extend a call to Domine Polhemius, then well advanced in years, who resigned his pastorate of Flatlands and Flatbush and began his labors in Breuckelen about 1670, continuing until his death in 1676.

CHAPTER II.

Dutch Reformed Protestant Church—Rev. Mr. Nieuwenhausen supplies the pulpit—Call of Rev. Casparus Van Zuren, 1677, to preside over all the churches in Kings County—Subordination of the Ecclesiastical Government, a protest—A Minister marries himself and is fined two hundred guilders—Call of Domine Rudolphus Van Varick, 1695—Disputes the authority of Leisler and is imprisoned—His death—Call of Rev. Wilhemus Lupardus, 1695—Rev. Bernardus Freeman of Schenectady called, 1705, Interference of Lord Cornbury—Call of Rev. Vincentius Antonides—Governor Lovelace ordains that both ministers shall preach in all the churches in Kings County, and divide the profits equally, Contest kept up for thirteen years—Death of Domine Freeman in 1741, Succeeded by Rev. Johannes Arondeus; Organization of the Synod 1737—Call of Rev. Antonius Courtenius, 1755, died 1756—Call of Rev. Johannes Casparus Rubel and Domine Van Sinderen—Stone church edifice built 1760—Call of Rev. Martinus Schoonmaker, 1755, and his assistant, Rev. Peter Low, 1755—Domine Schoonmaker Preached the first sermon ever preached in the English language in Brooklyn, 1772—Divine service to be hereafter conducted in English—Call of Rev. John B. Johnson, 1802.

THE FIRST OBSERVANCE OF THANKSGIVING DAY IN BREUCKELEN.

A DAY of Thanksgiving and Prayer was observed by the Pilgrim Fathers in the autumn, after the first year's crops were gathered. The first observance of this day by the people of Breuckelen, was in the spring of 1662, as appears by the church record, March 12, 1662.

"The Court of Breuckelen handed us the following Proclamation of the Hon. Dir. Gen. and Council to observe on Wednesday next, a day of general Thanksgiving Fasting and Prayer.

"HONEST DEAR COMMONS. Notwithstanding the Great God and Righteous Judge, has in the past year, on account of our sins among which not the least are our ingratitude for received favors, blessings and protection against foreign and domestic enemies) severely visited this province in general and many inhabitants in particular, with dire pestilences and unheard of fevers, diseases and afflictions in some places, with unexpected rains and floods in summer, by which the crops were destroyed, in others with too much drouth and heat of the

sun through which the products of the fields were scorched and well nigh ruined, besides which other visitations, if not punishments; still as a Merciful and gracious Father he has thoughts of commiseration for us in the midst of his Righteous Judgments, by blessing this province in general and many inhabitants in particular with great favor and benefaction, not the least among which are the turning aside and cure of the above named strange diseases and fevers, the continuance needed rest and peace in the midst of many enemies, and not withstanding so many rumors of of wars, disturbances, trials [or straits] and again in clemency cheering other places with an abundant and satisfactory harvest, and what is to be appreciated above all, the maintenance among us of pure religion and the practical enjoyment of the bright and undimmed light of the Gospel upon our candlestick, which light in many places has often been dimmed through persecution or darkened through human inventions.

"These and many more favors and blessings and benefactions, ought not only to make us feel thankful, but the blending of them with his paternal chastisements if not punishments, should lead us to observance in order to keep the first named through thankful prayer, and to turn the last named away from us through genuine humility and patience.

"The Director General and Council have therefore thought it necessary to plan and appoint a day of general thanksgiving, fasting and prayer, which shall be generally done within the province, on Wednesday, being the 15th day of March.

"Wherefore all inhabitants of this province, officers as well as subjects, are ordered to appear on the appointed day, in the churches or in such places where it is customary to preach the word of God to call with fervent and contrite hearts most earnestly upon the Lord's name to pray and to beseech Him that it may please His Divine Majesty to turn aside and to stop His just plagues and well deserved punishments, to continue among us peace and peaceful relations with our neighbors, take this only a just developing province under his paternal protection, and carry her through all danger to bless his field with crops, with early and late rains, and above all to make the knowledge and fear of his name grow and increase among us, and to make us hate our own sins.

"The Director General and Council in order to make the observance more general, *forbid*, on the forementioned day of fasting and prayer, all games of tennis and ball, fishing, navigating, rowing, plowing or sowing, besides all unlawful games, as playing at dice and drinking, under penalty as heretofore threatened against them.

"We also request the ministers of the Divine Word within this province, to arrange their sermons and prayers so as to befit the occasion.

"This given and done in the meeting of the Director General and Council, holden at Fort Amsterdam in New Netherlands, January 20, 1662.

P. STUYVESANT.

"*By the Director General and Council of New Netherland,*

"C. VAN RUYVEN, *Secretary.*"

By the death of Domine Polhemus, the churches in this locality were deprived of the regular preaching of the Gospel, and the Breuckelen church invited the Rev. Mr. Nicuwenhuysen, of New Amsterdam, to supply their pulpit, which he did until the year 1677.

Rev. Casparus Van Zyren was sent to Long Island by the Classis of Amsterdam, in response to a call made immediately after the decease of Domine Polhemus, and was installed over all the churches in Kings County, September 6, 1677. He had been settled at Gouderac, Holland. He was an industrious and systematic man. When the pulpit of New York was vacant, he preached there every Wednesday by invitation.

The [illegible] of the [illegible] Domine, caused no little trouble and complaint. The records of the Flatbush church state: "That the minister not being fetched by anybody, evidently belonged no more to the one than to the other, and in such case he stood free on his own feet to give the extra turn to whom he pleased; that Flatbush received profit, but the other towns no injury; and that this was unjust no one could pretend; and that Flatbush was not obligated to other towns, but to the minister whom they remunerated, which was evident, inasmuch as they had purchased a piece of land sixteen rods long and 12 broad, adjoining the the parsonage, and this ought to be duly considered, although no person ought to be a judge in his own case, therefore the minister advised that this difference be referred and submitted to the Honorable the Consistory of New York."

On the 14th of October, 1685, the following was agreed to, being Article VII of a new agreement with the minister, viz.:

"Those of Flatbush shall provide that the minister's field be enlarged two morgen, in order that the minister may keep a horse and suitably attend to the service of the Church, and also make all necessary repairs to the fences, dwelling, kitchens, well, and appurtenances, with earnest desire and integrity of heart."

Previous to the occupancy of this part of the country by the English the ecclesiastical was subordinate to the civil government in the relations of minister to the congregation. The Director General and Council claimed the exclusive privilege of authorizing and approving calls on ministers, permitting them to preach, authorizing the soliciting of subscriptions for and building churches, directing the levying of taxes to pay ministers' salaries, and in short, exercised a general supervision over the churches generally.

The interference of the British authorities, who then held the Dutch colonies in subjection, produced much uneasiness and a considerable show of opposition among the inhabitants of the four towns. And in 1080 the Church Council, assembled in synod at Flatbush, formally resolved that the charge and management of church lands and property belonging to the Church Council, was secured to them by the Charter of Freedoms; and furthermore, that the English officials were, by their oaths of office, bound to *protect* and not to abridge the rights of the church. They also chose church-masters, to take charge of the church property.

At the time of the surrender of the country to the English, Domine Megapolensis was one of the commissioners to settle on the terms, perhaps so chosen that the interests of the Dutch Reformed Church might be guarded and protected. The only clause in the entire "article of capitulation" is the 8th, which reads: "The Dutch shall enjoy the Liberty of their Consciences in divine Worship and Church Discipline."

In 1685, Domine Van Zuren resigned the pastorate of the churches of Kings County, and returned to Holland, and the Classis of Amsterdam having been again appealed to for a minister for the vacant churches of Kings County, sent out Domine Rudolphus Van Varick, who came the same year and remained until 1694. During the Leisterian troubles in 1689, Mr. Varick, as well as other Dutch ministers, stood out against the authority of Leister, and was treated with much harshness, being dragged from his home, cast into jail, deposed from his ministerial functions, and fined heavily. His congregation also was divided, and many of them refused to pay his salary according to the terms upon which they called him from Holland. The Court ordered the arrears of salary due to him by his congregation to be collected, *by distress if necessary*. The severities, which were heaped upon him for alleged treasonable utterances against Leister, undoubtedly hastened his death.

Rev. Wilhemus Lupardus was next sent over by the Classis of Amsterdam, soon after the death of Mr. Varick, and remained until his death in 1702.

The people of the four towns then empowered the elders of the churches within said town to procure a minister "either out of the province or out of Holland," and they decided to call the Rev. Bernardus Freeman, pastor of the Reformed Dutch Church of Schenectady. The Government at this time claimed the same control over ecclesiastical affairs as had been exercised in Director Stuyvesant's time, and application was therefore made to Lord Cornbury for permission to call him. The people, always jealous of the English power, to which they were unwilling subjects, and particularly sensitive to any interference of that power with their ecclesiastical affairs, were highly indignant because the elders had seen fit to ask the Governor's permission to call Mr. Freeman. In Flatbush the disaffected even went so far as to convene a town meeting, whereat the regular elders of that church were deposed from office and new ones elected in their stead, who were instructed forthwith to send for Mr. Freeman. While at Breuckelen certain busybodies went around endeavoring to gain signatures to a petition or call to the said Freeman, and also for the choosing of three new elders from that town, as had been done at Flatbush.



REV. BERNARDUS FREEMAN.

The legal examination of these contending parties before the Council resulted in the following order from Governor Cornbury:

"I having duly Considered the Within petition, and chaving been well Informed that Mr. Bar. ffreeman has misbehaved himself by promoting and Encouraging the unhappy divisions among the people of this province, do not think it Consistent with her Majestie's Service that the sd ffreeman should be admitted to be called, as is prayed by the sd petition. And the petitioners are hereby required not to call or receive the sd ffreeman. But they are hereby left at Liberty to send for such Minister as they shall think fitt from holland or any other place, as hath been customary."

While these measures retarded, they did not defeat the settlement of Mr. Freeman in Kings County, and late in the year 1705 he received the following commission:

"By his Excellency Edward Viscount Cornbury Capt Genl in Cheife of ye Provinces of New York, New Jersey & of all The Territories and Tracts of Land Depending Thereon in America & Vice Admirale of ye same, &c.

"To Mr. Bernardus Freeman, Greeting:—

"You are hereby Licensed, Tollerated, and allowed to be Ministr of the Dutch Congregation at New Utrecht, Flackbush, Bruyckland, and Bushwick, in Kings County, upon the Island of Nassau, in the sd Province of New York, and to have & Exercise the free Liberty and use of yor Religion, according to ye Laws in such case made and Provided for, & During So Long a Time as to me shall Seem meet, & all P'sons are hereby required to Take Notice hereof accordingly. Given under my hand & seal at Fort Anne, in New York, This 26th day of Decemr, in the fourth year of her Matie's Reigne Annoq: Dm 1705.

"By his Excellns command "Cornbury"

"William Anderson Dy Secty."

In compliance with this order, Mr. Freeman was duly installed at New Utrecht, but his opponents, at the same time, made formal application to the Classis at Amsterdam for a minister.



DOMINE FREEMAN'S RESIDENCE

"Domine Antonides refused to obey the order, and the controversy was kept up for over thirteen years and vexed the souls of four royal governors and their councils. Near the close of 1714 the contest was happily terminated by a convention of delegates from the several congregations, who mutually agreed to lay aside their differences, and acknowledge Messrs. Freeman and Antonides as their ministers. Breuckelen, Bushwick, Flatbush, Flatlands, New Utretcht, and Jamaica were all included within the charge, and both domines continued to reside in Flatbush in peace and harmony, and in the faithful discharge of their duties.

In 1735, Domine Freeman purchased seven acres of land in the town of Flatbush and built a house, where he died in 1741. His successor was Rev. Johannes Arondeus from Rotterdam, against whom grave charges were made soon after his settlement. He quarreled with his new colleague, Van Sinderen, very soon after the latter's arrival; and in May, 1747, he went off secretly, as was alleged, to the Raritan, where he was installed as minister; returning, however, July 31st, 1748, to Kings County, where he resumed his functions, especially at Breuckelen and New Utrecht. His conduct was not in accordance with the Synod's ideas of propriety, and in 1772 the Synod cautioned the people against "one Johannes Arondeus, who claims to be a minister of the Church, but has no ecclesiastical attestation." His nominal connection with this church was from 1742 to 1754. The pastorate of Rev. Vincentius Antonides, a co-laborer with Rev. Mr. Freeman in this field, was from 1763 to 1754, while that of Mr. Freeman was from 1705 to 1741.

Of Mr. Antonides it is said he was a gentleman of extensive learning; of an easy, condescending behavior and consideration, and of a regular, exemplary piety, endeavoring to practice, himself, what he preached to others; was kind and benevolent and charitable to all, according to his abilities.

THE FIRST SYNOD.

The year 1737 witnessed the first attempt ever made in this country to organize any ecclesiastical body in the church higher than a consistory. Under the old regime there was no power of ordination. Ministers could only be obtained from Holland, and candidates for the ministry here were obliged to go there for ordination. Thus much time was lost and expense incurred in

the settlement of ministers, and congregations were often vacant for a long time. Discipline could not be promptly and thoroughly exercised, for a minister could be tried only by the Classis, and no case of a private member could be finally settled here, for all the Courts of Appeal were on the other side of the water. In the year above named, however, a few ministers and elders met together in the City of New York and devised a plan for a sort of organization for advice and fraternal conference. This was the beginning of a new movement, which finally resulted in the permanent organization of the Synod.

Upon the deposition from the ministerial office of the Rev. Mr. Arondeus, his place was filled by the Rev. Antonius Curtenius, from Hackensack, N. J., where he had labored for twenty-five years. He was installed on May 2d, 1755, as pastor over the Reformed Dutch Churches of Kings County as the colleague of Rev. Ulpianus Van Sinderen. He died in October, the following year.



REV. ULPIANUS VAN SINDEREN.

His place was supplied by the Rev. Johannes Casparus Rubel, a native of Hesse Cassel, in Germany, who had been settled at Red Hook, Dutchess County, from 1755 to August, 1757, when he was called to be colleague pastor with Domine Van Sinderen, over the churches of Kings County. Both of these gentlemen continued in the work of the ministry until after the close of the Revolutionary war. Mr. Van Sinderen's connection with the First Reformed Dutch Church continued from 1740 to 1784, and that of Mr. Rubel from 1750 to 1783.

In politics they differed. Mr. Van Sinderen being a firm Whig, while Mr. Rubel was a decided loyalist. Colonel Graydon's Memoirs contains the following reference to these two pastors:

The principal person in a Low Dutch village appears to be the *Domine*, or Minister, and Flatbush, at this time, revered her domine Rubel, a rotund, jolly looking man, a follower of Luther, and a Tory * * *. At Flatlands there was also a Domine Van Zinderen, a disciple of Calvin, and a Whig. He was in person and principles, a perfect contrast to Mr. Rubel, being a lean and shrivelled little man, with triangular and sharp-pointed hat, and silver locks, which streamed like a meteor flowing to the troubled air, and as he whisked along with great velocity in his chaise through Flatbush."

It was during Mr. Van Sinderen's pastorate that the Second Church edifice was erected in Breuckelen.

This building was a large, square edifice, with solid and very thick walls, plastered and whitewashed on every side up to the eaves; the roof, as usual, ascending to a peak in the centre, capped with an open belfry, in which hung a small sharp toned bell, that as late as 1848, was still in use in one of the Brooklyn schools. This bell was the one presented by the West India Company in 1661, at the request of Domine Selyns, which might also be used in time of danger, to call the country people thereabouts together. This bell was used by the first and second church edifice. In 1840, it was sold to the town of Brooklyn, and placed in the belfry of the district school house in Middagh Street, Third Ward of Brooklyn. The interior of the building was plain, dark and very gloomy; so that, in summer, one could not see to read in it after four o'clock in the afternoon, by reason of its small windows. These were six or eight feet above the floor, and filled with stained glass lights, brought from Holland, representing vines loaded with flowers. This church, the second which had occupied the same site, was built in 1766, in the middle of the road leading from the ferry into the country, which road is now known as Fulton Street, and immediately opposite to a burying ground on the west side of Fulton



SECOND CHURCH EDIFICE, BUILT IN 1766.

DRAWN BY MISS ELIZABETH SLEIGHT IN 1801

Street, between Bridge and Lawrence Streets. It was unprotected by fence or enclosure. The road was spacious, and a carriage and wagon track passed around each end, forming an oblong circle, remitting at either end. There was a door at each end of the building. In those days the young men always rode to church on horseback. Two young men on a pleasant summer day made a bet that they would ride through the church during service. This was done and the good old Domine Schoonmaker went on with his sermon, not the least disturbed by their intrusion.

Mr. Van Sinderen, at the request of the Consistory, resigned his pastoral charge in June, 1784, although he received a stated salary until his death, at Flatlands, July 23d, 1796.

Van Sinderen and Rubel were the last of the European Dutch Ministers in Kings County.

During the pastorate of these two Ministers, the seats in the churches were all numbered in the pews or ranges. Men and women sat separately, and it rarely happened that two persons of the same family sat together. In several churches, women sat in their own chairs, in the ranges of chairs. Every church had a free pew for justices and judges.

BEGINNING OF SERVICE IN THE ENGLISH LANGUAGE.

In 1785, Rev. Martinus Schoonmaker, who had for a number of years officiated at Harlem and Gravesend, accepted a call to take charge of the Collegiate Churches of Kings County, to which the church of Gravesend was then added, and on the 28th of October, 1787, the Rev. Peter Lowe was ordained at New Utrecht, as his colleague.

Domine Schoonmaker resided at Flatbush as a matter of convenience. He was a man of reserved and retiring habits; more so perhaps, from the circumstances that owing to his limited knowledge of the English language, it was exceedingly difficult for him to hold even an ordinary conversation without frequent mistakes. He preached but one sermon in English, and never again attempted it. Fluent and ready in the language in which he was educated, he displayed by his manners and gestures, all the dignity and sincerity applicable to his position and functions. Courteous and polite, he was a relic of the old school, and universally respected. He died May 20, 1824, aged eighty-seven years. With him ceased the regular public and official use of the Dutch language in all the pulpits of the Dutch Reformed Churches. In the year 1788, Domine Schoonmaker preached what is said to have been the only sermon ever preached in English, up to that time.

Rev. Martinus Schoonmaker was licensed to preach in 1763, and was called to the churches of Harlem and Gravesend. In 1781, he accepted a call to the churches of Gravesend, Success and Wolver Hollow. During the Revolutionary War, he preached for the Collegiate Churches of Kings County, part of the time. He was in the habit at this time of carrying letters from Harlem, where he lived, and where the American Army was encamped, to the families of the patriots on Long Island. He was suspected by the British of being a spy, and on a certain Sunday while holding preaching service at the church in Brooklyn, a squad of British cavalry was sent over to surround the church and capture the Domine. Word was brought to him in the midst of his sermon that the British were coming, and arrangements were at once made by the Consistory to provide for his escape. He closed the service, jumped into a gig and was driven to Cripplebush, where he found a negro in waiting with a horse saddled, ready for immediate use. He mounted as quickly as possible and rode to Gravesend Bay, where he found a boat in waiting to take him back to Harlem. He had barely time to make his escape, the British soldiers reaching the shore just as the boat swung out into the deep water. The British fired several shots after him which went through the sails but did no further damage. After the capture of Harlem

by the British. Domine Schoonmaker's house and all its effects were burned by the soldiers. He managed to escape however to Ulster County.

At the meeting of General Synod, May, 1787, Rev. Peter Lowe, student of sacred theology, was admitted to the preparatory examination which he passed satisfactorily, and at a meeting of the Synod, October, 1787, he presented a call from the six churches of Kings County, the call was approved and he was installed as pastor, October 28, 1787.

In 1797, it was resolved that divine service, which had heretofore been maintained in the Dutch language, should be thereafter performed in English, in the afternoon, whenever Mr. Lowe should preach at Breuckelen, Flatbush and New Utrecht.



REV. PETER LOWE.

Mr. Lowe faithfully performed his duties as pastor for twenty-one years, until the collegiate connection between the six churches being dissolved, by mutual consent, for the sake of a more frequent supply of the word and ordinances, he accepted the call from Flatbush and Flatlands, where he continued to labor, with increasing usefulness for more than nine years, until his death, June, 1818. He was frank, generous and affectionate in disposition, cheerful in his religion, modest and peaceful in temper, agreeable in conversation, sound and solid in his ministerial advice and public preaching. His home was at Flatbush. His garden was his favorite place of meditation, where, surrounded with trees, shrubbery and flowers, he spent his most delightful hours of preparation.

The Rev. John B. Johnson was called to the Reformed Church of Breuckelen, in 1812, and was installed October 4, of that year. At this time Domine Schoonmaker continued to preach to all the churches of Kings County, and when he preached in Breuckelen, Mr. Johnson preached in Bushwick, [now Brooklyn, E. D.].

A contemporary says of him, "As a preacher he was undoubtedly one of the most popular in the Dutch Church at that day. Of his manner in the pulpit, I retain a very distinct recollection. His voice was a melodious one, and though not of remarkable compass, yet loud enough to be heard with ease in a large church. His gesture was natural and effective, and sometimes he reached what I should think a high pitch of pulpit oratory."

At the death of General Washington, the Legislature of the State, then in Session, requested of the Consistory the use of the church (the Albany Church), for the celebration of appropriate funeral services, and invited Mr. Johnson to deliver the eulogy on that occasion. The service was held February 22, 1800. The oration by Mr. Johnson was a masterly effort and produced a great sensation. It was published by vote of both houses. Hon. Stephen Van Rensselaer being then President of the Senate, and Hon. Direk Ten Broeck, Speaker of the House.

Mr. Johnson died at the house of his brother-in-law, Peter Rosevelt, Esq., Newton, August 20, 1803. He possessed an amiable and generous spirit, and had the reputation of an excellent pastor. He was fond of young people and had the faculty of making himself very agreeable to them.

CHAPTER III.

Erection of the third church edifice, 1807—Call of Rev. Selah L. Woodhull, 1806—Formation of Long Island Classis, 1813—Incorporation of "The Reformed Dutch Church in the Town of Breuckelen"—Call of Rev. Ebenezer Mason, 1820—Rev. Peter P. Rouse, 1828 to 1832—Rev. Maurice W. Dwight, 1833—Erection of the fourth church edifice, 1833-34—Rev. Aeman P. Van Gieson, June, 1835, to November, 1850—Rev. Alphonse A. Willets, installed 1850—Rev. Joseph Kimball, 1865, died 1874—Rev. Henry R. Dickson, installed 1875; died 1877—Rev. David N. Vanderveer, installed 1878—Change of name of the church, eliminating the words "Dutch Protestant"; confirmed by the State Legislature in 1867—Architectural designs of the early churches—Habits and customs of the early ministers—Personal history of some of the old families—Johnson, Beekman, Kissam, Lott, Suydam, Schenck, Mason—Extracts from the records of the Consistory.

THE continued growth of the church necessitated increased accommodations, and on June 28, 1805, the property on Joraleman Street, on which the recent church stood, was purchased. On March 4, 1807, the Consistory determined on the erection of a new church edifice, and arrangements were made accordingly. The corner stone was laid on May 15 of that year, and the services conducted by the Rev. Peter Lowe. It was dedicated on December 23d, 1807; Rev. J. H. Livingston preached the sermon from Heb. iv: 12; other clergymen assisting in the ceremonies.

The cost of the building was $13,745.53. It stood on the south side of the lane, now known as Joraleman Street, in the rear of the City Hall. It was a substantial building of blue stone, plastered and painted a dark color. It had a tower on the eastern front. The interior arrangements comprised two aisles, and a gallery on three sides; the accommodations were rather limited.* The congregation at this time was made up of families residing at Bedford, Wallabout, Cripplebush, Gowanus, Red Hook and Brooklyn, mostly of Dutch descent.

For the accommodation of the inhabitants of the village, a chapel was erected on Middagh Street, in which the evening services were held, a notice of which appeared in the *Long Island Star*, under date of November 11, 1811, as follows: "An elegant, but small new house for the congregation of the Reformed Dutch Church of Brooklyn was opened Sabbath evening last by the Rev. S. L. Woodhull, who preached from the text Matthew xxiii: 20." This building was sold some years after, and was occupied by Public School No. 6.

Rev. Selah L. Woodhull began his pastorate of this church in 1806, and continued for twenty-two years until 1825. There was a steady growth in the membership during this period, and peace and harmony prevailed. The English speaking members gradually outnumbered the old Dutch inhabitants, who still clung to what they considered the "good old customs," which they were loth to change.

* This church was built of stone, and when the building was taken down to give place to the fourth church edifice, the stone was used in the construction of St. Luke's Episcopal Church, on Clinton Avenue.

FORMATION OF THE CLASSIS OF LONG ISLAND.

In the year 1813 the Classis of Long Island was formed from the Classis of New York.

On the eighteenth day of December, 1814, the Church of Brooklyn was duly incorporated under the provisions of the laws of the State of New York, with the corporate title of "THE REFORMED DUTCH CHURCH IN THE TOWN OF BROOKLYN."

Rev. Ebenezer Mason succeeded Mr. Woodhull as pastor of the church in 1826, and on April 10, 1828, he dissolved his connection with it, conscientious scruples concerning the subject of baptism, according to the usage of the Reformed Dutch Church, having compelled him to resign and accept the pastorate of a church of another denomination, more in accordance with his own views, on Sixth Avenue, New York, where he labored for about a year. After this he remained for many years without a pastoral charge, making two journeys to Europe, and on his last trip seeking to establish an American chapel in Paris.

Rev. Ebenezer Mason, who was called to the pastorate of the church in 1826, remained only two years, and his successor, Rev. Peter P. Rouse, only four years, ending in 1832.

Rev. Maurice W. Dwight, a native of Kempsville, Virginia, a grandson of President Edwards, of Northampton, Massachusetts, accepted a call from this church, as its pastor, in 1833, and was installed on the 26th of May, of that year.

Brooklyn had now become a respectable sized town, and the increase in population showed a proportionate increase in the number of church communicants, and notwithstanding the fact that other churches of different denominations had grown up around them, the old First Church had a strong hold upon the affections of the people, and the constant increase in membership necessitated the building of a new church edifice of larger dimensions, and more modern in its style of architecture.

With the advent of the new minister, who entered upon his labors with bright prospects, it was determined to provide suitable accommodations, for the increased attendance, which it was expected would follow. Accordingly, on June 3, 1833, the Consistory met and appointed a Committee "To take into consideration the present situation of our church and congregation, and advise with the people who belong to us and who desire to be connected with us, and that the Committee report what measures ought to be taken to provide accommodations for all persons and families who desire to be connected with us."

A subscription was started and within a few months a sufficient amount was raised to begin operations.

A Building Committee was appointed, consisting of General Jeremiah Johnson, Leffert Lefferts, Samuel Smith, John S. Bergen, John Skillman, Garret Bergen, Theodorus Polhemus and John Schenck. Plans were drawn by Lefevre & Gallagher, architects; the mason work was done by Tompkins & McFarlan, and the carpenter work by Young, Reeve & Dimon.

The corner-stone of the new edifice was laid, May 22, 1834, by Abraham A. Remsen, the senior Elder, and addresses were made by Rev. Maurice W. Dwight, the pastor, and Rev. Thomas De Witt, of New York. The Elders at this time were John Skillman, Adrian Hegeman, Cornelius Van Cleef and Peter Wyckoff, who participated in the ceremonies.

The articles placed in the corner-stone were: A History of the Church from its formation, prepared by Jeremiah Johnson, Clerk of the Consistory and Chairman of the Building Committee; the Minutes of the last General and Particular Synods of the Reformed Church; the last Annual Report of the Sunday-schools of Kings County; a Temperance Almanac; a copy of the "Reformed Dutch Magazine"; two Sermons preached in Kentucky. The present Constitution

of the Reformed Dutch Church; a Tract; Wood's History of Long Island; Furman's Notes of Brooklyn: Copy of Lecture delivered at the Lyceum; the Charter of the City of Brooklyn, with the reports and petitions against the same; a copy of the *Long Island Star* and *Brooklyn Advocate*, and of the *Christian Intelligencer*; a Pardon by Governor Howe, in 1777 to an American Officer; a Magdalen Report.

(Signed) JEREMIAH JOHNSON,
Chairman.

The building was completed and dedicated with appropriate ceremonies, on May 7, 1835; all the members of the Long Island Classis being present. It stood on the site of the previous church, was an imposing structure and was considered at the time one of the finest church



THE FOURTH CHURCH EDIFICE.

edifices on Long Island. The style of architecture was Grecian, and the projection in front was supported by eight Corinthian pillars; it was an exact copy of the Parthenon in Athens. This continued to be used for over half a century and occupied the most central position of any church in the city.

Rev. Maurice W. Dwight continued as pastor for twenty-two years. He resigned May 1, 1855, but made this his home and supplied the pulpit whenever required, until his death which occured in 1859.

Rev. Aeman P. Van Gieson was installed as pastor in June, 1854. He was well liked by the church and congregation, and was a successful preacher. Owing to failing health, he resigned in November, 1859, and was succeeded by Rev. Alphonso A. Willets, who was installed in June,

1865. His style of preaching was suited to the times, which covered the entire period of the Civil War. He was loyal to the government and true to his convictions. He resigned June 1, 1865.

He was followed by Rev. Joseph Kimball, who was installed November 21, 1865. He was an earnest faithful preacher and beloved by his people. He was taken with an attack of vertigo in May, 1874, while preaching the fortieth anniversary of the laying of the corner-stone of this church. He was removed to the parsonage, and later to Newburgh, his native place where he died December 6, 1874.

Rev. Henry R. Dickson his successor, was installed October 28, 1875; he died March 8, 1877.

Rev. David N. Vanderveer was the last pastor of the old church. He was installed September 15, 1878.

CHANGE OF NAME, ELIMINATING THE WORDS "DUTCH" AND "PROTESTANT."

Probably no event in the history of this church ever awakened more bitter feeling or led to such determined opposition as the effort to change the name of this ecclesiastical body by eliminating the words "Dutch Protestant." Brodhead, in his History of the State of New York, volume II, page 661, says: "It would seem from the printed minutes of the 'Acts and Proceedings of the General Synod of the Reformed Protestant Dutch Church in North America,' for the years 1806-07, '08 and '09, that that venerable body deliberately perpetrated one of the grossest outrages on American History ever done in this country. The Synod, after debate, and against the protest of some of the most devoted friends of the church, resolved that the words 'Dutch' and 'Protestant' were not proper words to be retained in its title. Noisy and active members of the Synod denounced these words as 'foreign' and not 'American.' Yet the oldest ecclesiastical body of Christians in our country is the one which has so persistently adhered to these expressive designations. To say that the church which Holland planted in America is not a 'Dutch' church is to affirm a falsehood. To deny that this Dutch American Church was a 'Protestant' church is to reiterate a historical lie.

"By this action of the venerable Synod of the Reformed Protestant Dutch Church in North America, the history of our country has been belied. Ever since the surrender by the Dutch of New Netherlands to the English, the church which the Fatherland planted in New York, was known and distinguished as a 'Dutch' church. Certainly it was a 'Protestant' church. How could it be otherwise? The blood of the martyrs in the 'Dutch Republic' who resisted Alva must have been wretchedly diluted, when any of their descendants in America could shrink from calling themselves 'Dutch' and 'Protestant.'

"In a vigorous memorial against the change of this old denomination, some members of it set forth their objections to the alteration of the name of the church of their fathers. Their objections baffled for a time the synodical machinations of those who wished to destroy the identity of their ancient body. The name was first officially chosen in the memorial which Domine Selyns of New York, and his Consistory offered to Governor Dongan in 1688. It was confirmed by a charter which Governor Fletcher granted to the metropolitan congregation in 1696, under the title of 'The Ministers, Elders and Deacons of the Reformed Protestant Dutch Church in New York.' This is the oldest religious congregation in our country. It still retains its honorable historical name. Yet under foolish guidance, its superior ecclesiastical authority in the full light of day, rejected the words 'Dutch' and 'Protestant' from the title of an act by which the Legislature of the State of New York, in 1810, authorized the 'General Synod of the Reformed Protestant Dutch Church' in North America, to hold estate."

The memorial to the Legislature of New York, referred to above, presented in its session of

1868, stated the history of the Dutch Church in this country and showed among other things that the resolution of the Synod to change its corporate name to that of "The Reformed Church in America, was the impudent appropriation of an ecclesiastical designation which might rightfully be claimed by those "reformed" churches which French and German Protestants planted here after the Dutch established theirs. The memorial was met by scurrility from some who called themselves "Christians." Nevertheless the Legislature would not sanction the proposed synodical change of name in 1808. But as a preponderating majority of Dutch churchmen chose to follow their leaders who insisted on the change, controversy was abandoned, and the Legislature, in 1809, passed the desired law.

ARCHITECTURAL DESIGNS OF THE EARLY CHURCHES.

The early Dutch settlers on Long Island in building their churches, no doubt, adopted the prevailing style of architecture then in use in the Fatherland. The favorite style was the octagon or hexagon. Whether so intended or not, the acoustic properties obtained by that style of architecture were far superior to those of the present age. The sides were high, the windows small, and were elevated six to eight feet above the floor. The roof was steep and ran nearly to a point in the centre from the several sides. On the top was a square open belfry, upon which was placed a weather vane, constructed usually in the form of a rooster. The design on page 14 was drawn to correspond with this description; the illustration on this page is another design of church architecture of that period, and is said to be a correct representation of the first church in 1666.



The best constructed churches were of stone, although wood was frequently used. For seating the congregation, plain benches were at first used; these were supplanted by chairs and finally by the high back pews, which were entered by a small door; when these were introduced the interior of the building was divided by one aisle in the smaller and three in the larger churches.

The pulpit was placed in the centre of the side opposite the entrance, and was just large enough to admit the preacher; a plain wooden bench without cushions was the only luxury he enjoyed in the way of seating accommodations. On the wall back of the pulpit were two pegs for the minister's hat and coat. The pulpit was elevated at a considerable height, and was reached by a flight of steps protected by a rail and banisters. A wooden tablet or Psalm Board was suspended, conspicuously inscribed "Psalms and Praise." In it were grooves in which movable blocks were made to slide with figures thereon, to indicate to the congregation the psalm and part thereof to be sung at the opening services.

For Sunday collections the deacons had little silk bags attached to the end of a black rod four or five feet long, which hung from the pegs in the wall by the deacon's seat when not in use. The space under and in front of the pulpit, between the elders and deacons' seats, where stood the communion table, was railed off and was sometimes called the altar. In Dutch it was called "doop huisje" or baptistry, because the minister stood there to christen the children.

HABITS AND CUSTOMS OF THE EARLY MINISTERS.

The early ministers of the Reformed Protestant Dutch Church of America all came from Holland, and brought with them the manners and customs prevalent in the Fatherland. They wore the long black gown and were stately and dignified in appearance. Clocks and watches were a scarce commodity in those days and the hour glass which was set at the beginning of the sermon, was a gentle reminder to the preacher when he reached his "seventhly," that time was about up. The congregation often used their eyes in watching the falling sand with greater interest than they did their ears, in listening to the "firstly," "secondly," "thirdly," etc., and often the "Amen" formed the most interesting point in the sermon.

INTERESTING RELICS OF THE OLD FIRST CHURCH.

The church has now in use two silver cups which were given by Maria Baddia on the 3d of October, 1804, on which is engraved the following inscription:

Anno 1684 den 3 October
heeft Maria Baddia aen de Kerke
Van Bruckelen levert een
Zilvert beecker om het
Aboutmael nigt de Delen.

Maria Baddia, also known as Mary Thomas, was married first to Jacob Vanden or Verden; second to William Adrianse Bennett, and third to Paulus Vanderbeck. She was admitted a member of this church, September 27, 1662, as Marritie Baddia, *nee* Bennett, *nee* Thomas, wife of Paulus Vanderbeck.

PERSONAL RECORD OF SOME OF THE OLD FAMILIES.

It is to be regretted that there are at present so few representatives of the old families from whom personal data could be obtained. In the following pages will be found all the data which the writer has been able to collect of the early members of this church:

GENERAL JEREMIAH JOHNSON.

It affords cause for congratulation to those of the present generation to know that one who was recognized as "Brooklyn's foremost citizen," was not only reared in, but for half a century was one of the main pillars of this church, and that during his long and useful career, both public and private, he exemplified the teachings of godly parents and godly ancestors, most, if not all of whom were identified with this church during some period of its history.

Major Barnet Johnson, the father of General Jeremiah Johnson, was a descendant in the third generation of Jan Barentsen Van Driest, who came in 1657 from Zutphen, in Guilderland and settled at Gravesend. As was often the case, among these Holland settlers, the name was changed and anglisized until it became plain Johnson. Major Barnet Johnson was born April 2, 1740. He was a worthy son of this church and a consistent upright Christian gentleman. He was a staunch and uncompromising patriot, and not only risked his life but gave freely of his means to aid the cause of the patriots. He was in command of a portion of the Kings County militia at Harlem in 1776, and the following year was captured by the British. He did not remain long a prisoner, however. The mysterious influence of Freemasonry was brought to bear

on General Howe, through a masonic brother, and Major Johnson was released on parole. Without violating his parole he returned to aid the patriots in their struggle for liberty. He not only solicited funds from others, but loaned the government first £700, and afterward £5,000, taking simply a receipt as security. He died November 6, 1782, without witnessing the end of the Revolutionary struggle. He married, September 8, 1704, Annie Remsen, of Newtown, and had among other children a son, Jeremiah, to whom he bequeathed the richest legacy which a father can give his son, viz: a Christian example and Christian teachings. On his deathbed he charged his son Jeremiah, "To transmit to his children and their posterity, the desire of their worthy father, and to show with what zeal he desired to promote the glory of God, hoping that he may with this precept, together with the example left them of his piety, inspire them (with the help of God), with principles similar to those he possessed." Said he: "My son, I am about departing this life, and earnestly desire that you pay strict attention to the religion I have taken care to instruct you in, and that you in *no wise forsake our Dutch* church; and further, that you obey the commands of your mother, and assist her in supporting and taking care of your brothers and sisters. Herewith God give you grace—farewell."



JEREMIAH JOHNSON.

General Jeremiah Johnson, son of Major Barnet and Anne (Remsen) Johnson, was born on the ancestral farm 23d January, 1766. The death of his father when he was but eleven years of age, left him early to his own resources, and he felt keenly the great weight of responsibility resting upon him. He was equal to the occasion, however, and he developed manly qualities before he had scarcely reached his teens. He still lived amid the exciting scenes of the Revolution, and the means of acquiring an education were very limited. He made the most of them, however, and attended night schools, and by hard study and reading he fitted himself as best he could for the positions in life he was afterwards called on to fill. He lived upon the farm and pursued a peaceful quiet life in the old homestead for many years. This was taken down in 1801 and a fine substantial mansion erected near the same spot.

General Johnson was but thirty years of age when he was first called upon to take part in the administration of the affairs of his native town. He was elected a trustee of the town of Brooklyn in 1796 and held this position for twenty years. He was elected supervisor of the town in 1800, and continued in office, most of the time as chairman of the board, until 1840. He represented Kings County in the State Assembly in 1808-09. It was in the midst of his public duties that the tocsin again sounded the alarm of war, and General Johnson was among the first to respond with all the military ardor and enthusiasm that characterized his worthy sire during the Revolution. At the breaking out of the war of 1812-15 he was a junior captain and had already acquired considerable knowledge of military affairs. He could have served his country nearer home, but he chose the more hazardous service of the far west and was given a command on the frontier as colonel of a regiment. He acquitted himself with honor and later was commis-

Brigadier-General and placed in command of the Twenty-second Brigade of Infantry, consisting of [illegible] men. After its return from the West he was stationed at Fort Green, Brooklyn, where he remained [illegible] until peace was declared. He was a brave and accomplished officer, a thorough disciplinarian, and yet was popular with the rank and file because of his [illegible] kindness and strict attention to their wants. His military services were rewarded by his promotion to the office of Major General.

At the close of the second war General Johnson resumed his civil duties, and watched with the deepest interest the development of his native village until it became a large and flourishing city. Brooklyn received its city charter in 1835, and in 1837 General Johnson was elected Mayor, and was re-elected in 1838-39. A noteworthy characteristic of the man, which has been perpetuated in the oil painting which hangs in the City Hall was his punctuality and promptness in keeping all his appointments. When the minute hand of the clock pointed to the hour of three he was always found in his place at the meeting of the Common Council. The oil painting referred to represents him holding his watch with his forefinger pointing to the minute hand which had just moved past the hour of appointment.

General Johnson represented the city of Brooklyn in the State Legislature in 1840-44. He was Chairman of the Committee on Agriculture and urged the passage of an important bill for the encouragement of agriculture in the State of New York. He was elected in 1848 the first President of the St. Nicholas Society, and held that position until his death.

It was the religious side of General Johnson's character that was by far the most attractive; it was this that added lustre to his public life and influenced his entire public career. He followed strictly the admonitions of his dying father, that "he should in no wise forsake our Dutch church." This to him was the dearest place of all others, and it was here that he exerted the greatest influence and accomplished the greatest amount of good. He not only served as a member of the Consistory and as clerk for nearly fifty years, but on nearly every committee when any [illegible] important business was to be transacted. He was a devout and earnest Christian, and a close student of the Bible. He could truly say my "delight is in the law of the Lord; and in his law do I meditate day and night," also, Thy word is a lamp unto my feet, and a light unto my path." He was in the habit of taking up some religious thought or subject and writing out his own impressions, and sometimes invoked the aid of the muses to give expression to his thoughts. Probably no man either before or since his time was as familiar with the church records. Hundreds of parties interested in the famous Anneke Jans affair came to him for facts to enable them to prosecute their suits as claimants to the estate. He was very accommodating, and made no charge for his services. Advantage was taken of his kindness and good nature, and finding it took so much of his time he was obliged to stop it. While Mayor of the city he frequently performed the marriage ceremony, but invariably gave the marriage fee to the minister's wife as her just due.

The esteem in which General Johnson was held by his brethren and associates in the church is shown in the records of the Consistory which frequently refer to his services in complimentary terms. At a Meeting of the Consistory held May 17, 1814,

"It was further resolved that General Jeremiah Johnson be continued as Clerk of the Consistory, and that as a mark of our gratitude for his many and able services in the capacity of Clerk he be and hereby is always permitted and invited to take part in all business of the Consistory as far as respects making any suggestions and remarks he may see fit as much as though he were actually a member of this Consistory."

General Johnson continued in active service in the church and Consistory as appears by the following record:

May 16, 1843. Consistory this day accepted the resignation of Jeremiah Johnson as Clerk of the Church, which resignation he submitted in a letter in Dutch, of which the following is a translation:

BROOKLYN: The undersigned has served for more than 30 years as Secretary of the above Church and knowing that age brings on many infirmities, therefore it is proper while our Lord continues my understanding and before it fails, to resign the office of Secretary which I now do by surrendering to you the books of the Church.

(Signed) JEREMIAH JOHNSON

This resignation was accepted with a vote of thanks and appreciation for the long and faithful services of General Johnson in the office of Clerk.

General Johnson honored every position in life in which he was placed. He was at one time Judge of the Court of Common Pleas. At the time of his death he was President of the Woodhull Monument Association and Chairman of the Board of Agriculture of the American Institute. He was a man of indefatigable and tireless industry. He was warm-hearted and affectionate, generous in all his instincts and a friend to the poor. He could give information upon the gravest and most important themes and could sympathize with the most common. If there was an ancient tree or stump connected with some memorial of the past, he was the first to discover it and mark it by a monumental stone.

General Johnson lived long past the allotted age of man and was in full possession of his mental facilities up to the last hour. He died Oct. 20, 1852, and the whole city of Brooklyn united in paying the last tribute of respect to this truly great and good man.

General Johnson was twice married. His first wife was Abigail, daughter of Rem Remsen, whom he married in 1787; she died in her eighteenth year. His second wife was Sarah, daughter of Teunis Rapalye by whom he had ten children. Part of them remained in communion with their church for some years after his death. The most conspicuous representative of the family at the present time is Jeremiah Johnson, Jr., a son of Barent and grandson of General Jeremiah Johnson. While circumstances drew him to another part of Brooklyn and into another field of religious labor he has proved himself a worthy representative of a distinguished grandson. Foremost in works of charity, benevolence and Christian work, he has honored the noble name he bears.

ABRAHAM J. BEEKMAN.

The memory of Abraham J. Beekman will be cherished with love and affection, while there remains one of the large circle of friends who knew him in his days of usefulness as a Christian worker. His whole life might be summed up in the words of our Saviour: "I must be about my Father's business." During the long and useful life of Mr. Beekman, everything was made subservient to the interests of the Master's Kingdom, and he counted all things as loss that he might win Jesus and him crucified. Whether in the church or in the Sunday-school, or amid the busy scenes of every day life, the same zeal and earnestness characterized all his efforts. He was a watchman on the towers of Zion, from whose voice came "no uncertain sound," as an elder he ruled well, "and could be counted as worthy of double honor, especially as they who labor in word and doctrine." As a faithful Sunday-school superintendent, he "fed the lambs of the flock," and by his wise counsels guided and helped his fellow laborers.

The family from which Mr. Beekman traces his descent has been identified with the Reformed Protestant Dutch Church of America, for more than two hundred and fifty years. William Beekman, his direct ancestor, was born at Hasselt, in the province of Overgesel, Holland, in 1623. He emigrated with Governor Peter Stuyvesant to New Amsterdam (now New York), in 1647. In 1652 he purchased Corlear's Hook plantation from Jacob Corlear. In 1653 he was appointed one of the Five Schepens of New Amsterdam. In 1658 he was appointed Vice-Director of the colony on the Delaware, where he resided until 1663. The following year he was appointed Commissary or Sheriff at Esopus, where he resided until 1662. He entertained Governor Cartwright at Esopus, and on October 18, 1664, took the oath of allegiance with Stuyvesant and others, to Charles II, Duke of York. In 1668, he entertained the two Governors, Nichols and Lovelace, at Esopus. He was for nine years one of the burgomasters of New Amsterdam. He married, September, 1649, Catharine, daughter of Frederick Hendricks De Boogh. His memory is perpetuated by two streets in the city of New York—William and Beekman, and his daughter Marie married Nicholas William Stuyvesant, son of the Governor.

Abraham J. Beekman was a descendant in the sixth generation of William Beekman, the ancestor. He was the son of John A. and Joanna (Nevius) Beekman, and was born at Griggstown, Somerset County, N. J., September 8, 1810. He received a common school education in his native place, and at the age of twelve years, he removed to New York with his father and was placed as a clerk in the dry goods business, in which he afterwards became proprietor, continuing in the business for thirty years, the last seven of which he was a member of the firm of Vincent, Beekman & Titus. In the winter of 1851-2, his health failed and he was compelled to return to the country.

In August, 1852, he was chosen Secretary of the Nassau Fire Insurance Company of Brooklyn, which office he filled until February, 1860, when he was elected cashier of the Long Island Bank. He was compelled to resign this position in 1877, in consequence of failing health. In 1885 he was elected one of the Vice-Presidents of the Dime Savings Bank of Brooklyn; he was at the same time a Director of the Long Island Bank, also of the Nassau Fire Insurance Company, and of the Long Island Safe Deposit Company.

Mr. Beekman first came to Brooklyn in 1828, and resided with his uncle, Ralph V. Beekman, who owned a farm in the neighborhood of what is now Fifth avenue and Lincoln place. He united with the First Reformed Protestant Dutch Church the same year, and was soon after elected a deacon. In June, of the same year, he assisted in organizing the Sunday-school, and from that time up to the time of his final separation, there was not a more enthusiastic worker in the Sunday-school than Mr. Beekman. He was one of the original teachers and succeeded Mr. Hegeman as superintendent in 1839, continuing in this position without intermission until June, 1844. The esteem in which he was held by his fellow laborers is shown in the following resolution, in response to his letter of resignation as superintendent, taken from the Sunday-school record:

To Mr. Abraham J. Beekman:

DEAR SIR:—We regret that your continued ill health compels us to accept the resignation of our beloved superintendent. The relations that have so long existed between us have been of the most delightful character, and we are constrained by a common feeling to convey to you our heartfelt sorrow at the separation about to take place between us. Your faithful admonitions have ever been tempered with love and seconded with an untiring zeal for the work.

We believe the internal welfare of your charge has ever been the chief desire of your efforts and labors.



Abraham J. Vickroy

It is with deep regret that we part with you, though we trust that a kind and merciful Father will soon restore us to each other again. We sorrow to part with you, the head of our honorable association, and our earnest prayer is that a covenant-keeping God may keep and preserve you, and bless you abundantly in all your efforts.

BROOKLYN, June 28, 1844.

ROSWELL GRAVES,
A. S. HANABERGH,
DAN TALMAGE,
Committee.

Mr. Beekman was elected deacon soon after he united with the Brooklyn church, and later an Elder, continuing in office for many years. He left Brooklyn in 1854, and was one of ninety-four men and five women who organized the Lee Avenue Reformed Dutch now the Congregational Church, and was immediately elected an Elder. In 1850 he was one of twelve who organized the Reformed Dutch Church on Flushing avenue, East Williamsburg. He was one of the original elders and continued in office until 1864, and was also Superintendent of the Sunday-school. He returned that year to the mother church and was again elected Elder, continuing in office until his final removal to Babylon, Long Island, where he spent his remaining years, and fell asleep December 6, 1880.

He organized the first Mission school ever held under the auspices of this church, and was instrumental in organizing the Centennial Mission. His whole soul was absorbed in the Sunday-school and Mission work, but he was hardly equal to the strain and it was only his strong will power that sustained him. He was a man of sweet and loving disposition, even tempered, one who ruled his own spirit and was therefore able to govern others. His religious convictions were strong and he adhered strictly to the tenets of the old Dutch Church in which he and his fathers had been cradled for more than two centuries.

He was clerk of the Consistory for many years, and took great pains to collect and preserve the church records. He was a man of deep research himself, and he employed at his own expense, one of the best scholars in the Holland Dutch language, to translate the early records of the church. He had an excellent memory and was a perfect encyclopaedia of knowledge regarding the early history of the church. Descendants of the old Dutch settlers who had lost their family records, frequently applied to him to supply the missing links. He was always obliging and never complained of the additional labor thus forced upon him. He loved the Church of God and loved his fellow-men. He was "a living epistle known and read of all men."

Mr. Beekman married Catharine B. Schoonmaker, a descendant of one of the old Holland families. She was a granddaughter of Rev. Martinus Schoonmaker a pastor of this church. Their daughter, Joanna N., married Jacob M. Bergen. Both Mr. and Mrs. Bergen are members and regular attendants of the church at the present time. Mrs. Bergen, like her father, retains a vivid recollection of the early history of this church, as she received it by word of mouth from her father and his contemporaries. While she cherishes pleasant recollections of the past, she takes a lively interest in the present growth of the church, and its bright promise for the future. At a recent communion service, her only child, A. Beekman Bergen, with his wife, united with this church.

GEORGE KISSAM.

Of the several Memorial Windows that adorns the church, there is none more fitting or appropriate to the character and life of the individual, than the one placed there by Mrs. Kissam in memory of her late husband, George Kissam, who at the time of his death was one of the oldest members of the church. Rev. Dr. C. L. Wells, who assisted in the last sad rites of the deceased said: "Mr. Kissam was a man to be remembered, a faithful, devoted servant of the church, for Christ's sake whom he followed. In recalling my acquaintance with him I am impressed by the memory of his deep interest in and devoted affection for this church with which he had so long been identified; it was very dear to him. The symbolism of the design in the Memorial Window, that recalls his dignified and genial personality is appropriate and expressive. The water of life, gift of the Christ, when and as he gives Himself. It declares that full freedom of that gospel which our friend loved so much. In nothing did he rejoice more than in the proclamation of welcome to all men to this flowing stream. 'Ho! every one that thirsteth come ye to the waters!'"

Rev. Mr. Stockwell said of Mr. Kissam: "For more than fifty years he was a member of this Church, and for a long time one of the most faithful and respected elders. In his going out and coming in before this people he was ever known as a devoted and consistent Christian, sound in judgment and wise in counsel. One prominent characteristic of his life was his modesty in the bestowment of charity. It was his aim never to let his right hand know what his left hand did. I shall not soon forget the Sabbath before he died when a few of us sat by his bedside and partook with him of the Lord's Supper. It seemed as though we were lifted to the very gates of the Eternal City, and I realized as never before the truth of the poet's words.

"The chambers where the good man meets his fate
Is privileged beyond the common walk
Of virtuous life quite in the verge of heaven."

Mr. Kissam was descended from an old Long Island family. Joseph Kissam, the founder of the family, settled at Great Neck, L. I., He was born July, 1644. He married Susannah, daughter of William Thorne, and had a son Daniel.

Daniel Kissam, son of Joseph, was born at Great Neck, in 1669; married Elizabeth Coombs, and had among other children, a son *Joseph* (2).

Joseph Kissam (2), son of Daniel and Elizabeth (Coombs) Kissam, was born at Great Neck, L. I., in 1705. He was Justice of the Peace, and a man of some importance in the community. He married Deborah, daughter of Hon. Jonathan and Sarah (Field) Whitehead one of the most active and influential settlers of Long Island. They had seven children, of whom *Joseph* (3) was the third child.

Joseph Kissam (3), son of Joseph (2) and Deborah (Whitehead) Kissam, was born August 22, 1731. He married Mary, daughter of George Hewlett, and had among other children a son *Daniel*.

Daniel Whitehead, M. D., son of Joseph (3) and Mary (Hewlett) Kissam, was born March 23, 1763. He was long and widely known and respected in Suffolk and Queens Counties, where he practiced his profession from 1786 to 1831. He was twice married, his first wife was Elizabeth, daughter of Dr. Benjamin Treadwell, and a niece of Rt. Rev. Samuel Seabury, the first Episcopal Bishop of Connecticut. He married second, Phebe, daughter of Wilmot Oakley, who was own cousin to Chief Justice Thomas J. Oakley, of New York. They had seven children, of whom *George* was the third.

George Kissam son of Dr. William Whitehead and Phebe (Oakley) Kissam was born in



GEORGE KISSAM.

Huntington, L. I., September 10, 1810, died December 10, 1880, in Brooklyn. He was one of ten sons, all of whom, with the exception of Mr. Edward Kissam preceded him. Mr. Kissam's first business enterprise was as a wholesale merchant in dry goods in New York City. This he abandoned after a few years' experience for the Southern Commission trade, retiring about 1860 to devote his time managing his own and his wife's interests. He was very methodical and attended strictly to business and even in his latter years, notwithstanding his advanced age, he never missed being in his office at the Phoenix Building as the hands of the clock pointed to 9 in the morning. He possessed a most happy, cheerful disposition, and no one ever saw him angry. He had a fund of dry caustic humor that gained him the reputation of wit, and the love and friendship of the best class of those with whom he associated. Whatever interest he took in politics it was a subject upon which he never cared to argue and perhaps not a dozen of his acquaintance outside of his immediately family knew whether he was a Republican or Democrat. He was for a number of years a member of the Brooklyn Institute.

Mr. Kissam moved to Brooklyn in 1838 and on July 27, 1840 he united with this church on confession. Later he was elected Deacon and in April, 1864, he was elected Elder. He held this position for a number of years until his removal to Norwalk, Conn., to which place he removed for the benefit of his children's health and remained away from Brooklyn for some eighteen years. During this whole period however he retained his pew in the church, where he was usually found at communion season. On his return to Brooklyn after a long absence he resumed his labors among the people he was wont to worship with, and continued up to the day of his death. He was one of the few who, after the church property was sold, was heartily in favor re-establishing the church at its present location. He was a member of the Building Committee, and lived to see the completion of the first structure which forms a part of the present church edifice. He was elected an elder for the second time in January, 1883, and continued in office until his death, December 16, 1880. He was for a time President *pro tem* of the Consistory.

He loved the house of God and was always promptly in his place at every regular service, continuing up to a short time before his death.

Mr. Kissam was twice married, first on December 20, 1836 to Elizabeth W. Rose, of Trenton, N. J., by whom he had issue, George Frederick, Catharine Rose and Elizabeth Rose.

He married second, Phebe, daughter of Jacob Ryerson, whose farm home was one of the landmarks on the first city maps. The farm occupied the land now taken up by portions of Ryerson Street and Washington Avenue, Flushing Avenue and the contiguous places. The Ryersons were among that class of Hollanders, who for convenience changed and anglicized their name taking the Christian name as a basis; thus, Ryse's son became Ryerson. The ancestor of this family was George Janse De Rappelje, one of the early settlers of the old town of Breuckelen.

Jacob Ryerson, son of Jacob was the sixth in descent for Janse De Rappelje, and Catalina Trycks his wife. He was twice married, first to Anna Ennis, second to Helen Schenck, September 13, 1760. By the second wife he had a son Jacob.

Jacob (2) son of Jacob (1) and Helen (Schenck) Ryerson was married Phebe De Bevoise and had ten children of whom Phebe Ryerson was the ninth.

Mrs. Kissam's (*nee* Ryerson) family were long connected with the old First Church and she was received in communion on confession October 30, 1840, and for half a century has been an active member and was among the first to take a pew in the new church, where she enjoys the preaching of the present pastor quite as much as she did those of the past. Old Father Time has dealt kindly with her, and while she looks forward with bright anticipation to the reunion with the

pastor of [illegible] content to remain till the Master's call to come up higher.

One child [illegible] issue of Mr. Kissam's second marriage, viz. William Ryerson Kissam, who is a well known and successful lawyer of Brooklyn.

JAMES R. LOTT.

The window which represents a laborer in the vineyard, was placed in this church in loving memory of James R. Lott, by his widow. Mr. Lott was for many years an Elder in the First Reformed Church of Brooklyn. His love for the church of his fathers, coupled with his characteristic zeal and earnestness made him in the truest sense, a valued and helpful laborer in the vineyard of his Lord.

James Ray Lott was born in New York City, March 10, 1814, and was the son of Henry Lott and Elsie Ray. Peter or Pieter Lott, the common ancestor of the family, emigrated in 1652, and settled in Flatbush, where in 1662, he obtained a patent for twenty-five morgens. His name appears on Governor Dougan's patent of Flatbush in 1685, of which Town he was a magistrate in 1656-1673. It was here he took the oath of allegiance in 1687. The record states that Peter Lott owned a farm on the left side of the highway to the ferry south of Do. Polhemus' double lot. Both he and his wife were members of the Flatbush Reformed Church. James Ray Lott was seventh in descent from Peter Lott. Mr. Lott began his business with the dry goods firm of Doremus, Suydam & Nixon, located on the corner of Liberty and Nassau streets. Mr. Lott's father was one of the old New York dry goods merchants and carried on business under the firm name of Lott & Ray. James R. Lott remained in the dry goods business but a few years. He soon entered the insurance business and was instrumental in founding the Mechanics and Traders' Insurance Company, of which he was President for twenty years. In 1854, Mr. Lott removed to Brooklyn, with which city he was identified until the time of his death. Here he was successively connected with the First Presbyterian Church, corner Clinton and Remsen streets, the Reformed Church on the Heights, and the First Reformed Church. It was in the last named church that he served as deacon and elder for many years. He was an earnest believer in the work of the Sunday-school, and did all in his power to advance its interests. He became a member of the Brooklyn Sunday-school Union, and was one of its managers from 1871 to the time of his death. For nine consecutive years he was its Treasurer. An appreciation of his services as a member of the Sunday-school Union, was shown by the following resolutions passed at the time of his death.

"At a meeting of the Board of Managers of the Brooklyn Sunday-school Union, held Monday evening, February 28, 1887, at their room in the Young Men's Christian Association Building the following minute was unanimously adopted, and by motion, a copy ordered to be sent to the family of our late brother, Mr. James R. Lott.

"SILAS M. GIDDINGS, *President.*

"JOHN R. MORRIS, *Secretary.*

"It is the sad duty of the Board to record the death of James R. Lott, which occured on January 30, 1887.

"Brother Lott was elected a manager of the Union from the Dutch Reformed denomination, in October, 1871, and remained in continuous membership until the time of his death, thus giving over fifteen years of service to the Union. He was a member of several special committees, and of the standing committees, those on vacancies, for three years; on Normal Class, one year;

on application for aid, five years; and on Finance, seven years, and for nine consecutive terms he was elected and served as Treasurer of the Union.

"In all the duties connected with these several positions, and with his membership of the Board, he exhibited rare fidelity. Seldom was he absent from a regular meeting of the Board, and almost never from a public meeting of the Union.

"As Treasurer, he was most scrupulously careful and exact, and of all the funds he handled during his long term as Treasurer, not a penny was unaccounted for, and the Auditing Committee found no errors in his accounts, although the moneys came in small amounts from many different sources.

"He was of unassuming but sturdy Christian faith. No personal doubts or fears, and no apprehensions of disaster to the religion of the Lord Jesus Christ seemed ever to disturb him.

"He knew Him in whom he believed that His word is sure and that its promises to himself and to the church must be fulfilled. The close of his life here, he contemplated, through his final illness, with calm and serene trust in his Saviour, and we feel well assured that when he fell on sleep, it was to awake amid the glories of his Father's house, and to the fruition of his hopes and of his faith, cherished through his long and varied experience here upon the Earth.

"The Board desires to record this minute concerning their deceased brother, and at the same time to express their deep sympathy with his wife and family in their great bereavement."

The Consistory of the First Reformed Dutch Church caused the following minute to be entered in its records:

"At a meeting of the Consistory of the First Reformed Dutch Church of Brooklyn, N. Y., held January 31st, 1887, the following minute was adopted:

"WHEREAS, It having pleased our Heavenly Father in his all wise Providence to call our brother, Elder JAMES R. LOTT, from his earthly labors, it becomes us to bow with humble submission to the Divine Will, therefore

"*Resolved*, That we cherish with affectionate remembrance the consistent christian character and life of our deceased brother and his faithful services and love for the Master's cause.

"*Resolved*, That we extend to his widow and children our heartfelt sympathy and condolence in their great affliction and commend them earnestly to the compassion of the God of the widow and Father of the fatherless.

"*Resolved*, That these resolutions be published in the *Christian Intelligencer* and a suitable engrossed copy be sent to the family of the deceased.

"(Signed) GEORGE KISSAM,

"*President Pro. tem.*"

Mr. Lott in his business, social and Church relations was free from meanness, pettiness or bitterness which so often mar a man's usefulness. His patient and gentle ways were not to be mistaken for weakness. He was always manly and firm in his adherence to what he believed to be the right. His love for his family was a marked feature of his life. He was a friend of the poor and an ardent supporter of all forms of beneficence. He was ever ready with words of comfort and encouragement for those in trouble. "Early in the morning, while it was yet dark", his Master called him home. At peace in the Father's house, he waits for those he loved on earth. "Till Heaven's morn shall end the night of weeping, and life's long shadows break in cloudless love".

THE SUYDAM FAMILY.

The first in the group of three memorial windows on the south side of the church, representing the parable of the Prodigal Son, was placed there by Deacon James S. Suydam, in memory of the Suydam family, which has been identified with the Flatbush and Brooklyn Reformed Dutch churches for more than two hundred years. Loyalty and devotion to Church and State have characterized this family from its earliest history to the present time.

The Suydam family originally bore the name of Ryeken, and resided in the lower part of Saxony, in Germany, removing thence to Holland. Hans Von Ryeken and his cousin Melchior, Knights of the eleventh century, were both engaged in the crusade to the Holy Land, under Richard Coeur de Lion, A. D. 1060. Melchior, who alone survived, became the founder of the Holland branch of the family.

Hyndrick Ryeken, the American ancestor of the family, emigrated from Suyt-dam, or Zuyt-dam (meaning south of the dam), Holland, to this country in 1663. His three sons, who were born at Suydam in Holland, adopted in 1710 the name of their birthplace as a surname. Hyndrick, the ancestor, settled first in New Amsterdam, and removed thence to Flatbush in 1670 where he acquired a large estate. He united with the Flatbush church. During the War of the Revolution the members of the Suydam family were conspicuous for their patriotism and their loyalty to the cause of American Independence.

Hendrick, the grandfather of Deacon James S. Suydam, of this church, was a descendant in the fifth generation of Hyndrick Suydam (or Ryeken) the ancestor. He bought a farm of some two hundred acres at Bedford, midway between what is now Bedford avenue and East New York, where he lived and died. He attended this church, and the names of his children and grandchildren appear on the church records. His son Moses inherited the Bedford farm.

Moses Suydam, son of Hendrick, was born at the homestead in Bedford. He was a member of and a regular attendant at this church for some time. He sold his Bedford property and bought a farm at Newtown, but never lived to occupy it. He married Mary, daughter of Jacob Schoonmaker, a descendant of one of the early Holland settlers. He had among other children James Schoonmaker.

James Schoonmaker Suydam, son of Moses and Mary (Schoonmaker) Suydam, was born at the homestead in Bedford and was baptized in this church, where he was a regular attendant until the erection of the Reformed Dutch Church at East New York, where his uncle, Rev. Martin Schoonmaker, preached for a number of years. After his father' death Mr. Suydam took charge of the farm at Newtown and attended the Newtown church. He remained there for some twenty years, when he returned to Brooklyn and again attended the old church. After the death of his first wife he resided at Bay Ridge for two years. Before returning to South Brooklyn he married the second time. He resided in South Brooklyn for eight years, removing thence to his present residence on Lincoln Place. When the reorganization of the church took place at the beginning of Dr. Farrar's pastorate Mr. Suydam was elected a deacon and has since continued an active member of the Consistory.

Mr. Suydam was for many years engaged in the banking business with the old firm of Matthew Morgan & Son, and in October, 1887 he was elected Secretary of the Atlantic Trust Company, which position he still holds.

Mr. Suydam has been twice married. His first wife was the daughter of Peter Goslin. His present wife, Gertrude Howell Bennett, was the daughter of J. Remsen Bennett, a descendant of one of the old Bay Ridge families. Mrs. Suydam is one of the most active women in the

church. She was one of the organizers of the Women's Aid Society and was its second President, still holding that position.

OSCAR SCHENCK.

Through father and children, the Schenck family has been represented in this church by earnest workers for nearly forty years, beginning with the father, an exemplary Christian gentleman, who began his labors in the old church in 1838, coming down to the present time with Frederick B. Schenck, one of the first elders in the new church, and for many years superintendent of the Sabbath-school.

He was a descendant in the ninth generation of Hendrick Schenck van Ny deck, 1340-86. He married Magdalena de Haes, and had a son,

Johannes Schenck (2), born in Bushwick, Long Island, 30th of April, 1691, died there on 1st of April, 1720, married Marie Lott or Neeltje Statts and had a son,

Abraham Schenck, born in Bushwick, August 9, 1720, died in Dutchess County, New York, 1790. He removed first to New Jersey and thence to Dutchess County, New York, where he was known as "Judge Schenck." He married about 1740, Elsie, daughter of Paulus and Neeltgie Vandervoort of Bushwick, and had sixteen children among whom was

Henry Schenck, born at Bushwick, July 19, 1743; died at Mattewan, New York, January 8, 1799. He served with distinction as Major in the War of the Revolution. He married April 9, 1763, Hannah Brett, great granddaughter of Roger and Catharina (Rumbout) Brett, the latter known as Madame Brett, daughter of Sir Francis Rumbout, one of the first Mayors of New York, and who inherited a patent of sixteen square miles in Dutchess County. Henry and Hannah (Brett) Schenck had a son,

Abraham H. Schenck, born in Dutchess County, New York, January 22, 1775, died at Mattewan, New York, June 1, 1831. He was a man of great prominence in the county and filled many public positions. He represented his county in the State Legislature, and was also a member of Congress; was a leading and successful business man; President of large manufacturing corporations in Dutchess County. He married Sarah Wiltse, a descendant of Cornelius Wiltse, of Dutchess County, born 1724. Abram H. and Sarah (Wiltse) Schenck had among other children a son Oscar,

Oscar Schenck, son of Abraham H. and Sarah (Wiltse) Schenck, was born in Mattewan, Dutchess County, New York, March 1, 1818, died in Brooklyn, New York, September 25, 1870. He was educated at Erasmus Hall, Flatbush, and early in life became associated in business with his brother Edwin, in New York City. Mr. Schenck resided in Yonkers-on-the-Hudson for some years, and was a deacon in the Dutch Reformed Church of that town. He came to Brooklyn in 1857, and for a year lived on Pacific street, he removed to Schermerhorn street in 1858, and lived there until his death in 1870. He united with the First Reformed Church in 1858, and from that time for nearly twenty years, was one of its most ardent supporters and consistent members. He was elected an elder soon after he joined, and re-elected for a number of years. He was a faithful attendant at all the services and taught a bible class in the Sunday-school. He was a man of exemplary piety, kind and gentle in his manner, "living at peace with all men." All his children united with the church during his life and became co-workers with him in the Lord's vineyard. He married November 14, 1848, Cornelia Ann Brett, daughter of Peter Brett, of Fishkill. They had issue Frederick Brett, born 1851, Annie C., Henry A., Charles Newton, Matilda Brett, Aletta Van Wyck and Edwin S.

Frederick Brett Schenck, the eldest, was born in New York City, educated at the public

school in Brooklyn, and was Cashier of the Mercantile National Bank of New York from 1881 to 1890, when he became its President. He has been long identified with the Young Men's Christian Association of Brooklyn and has been its President since 1891. He has been connected with the Sabbath-school of this church from early childhood. He was elected superintendent in 1880, and continued in office until some time after the new church edifice was completed, the school in the meantime having increased from about forty to six hundred. His other pressing duties necessitated his resignation in 1893, much to the regret of his fellow laborers. He proved an efficient officer, a thorough organizer and a capable manager. He was elected deacon in 1878, and was one of the committee to whom was entrusted the call of our present pastor. His brother Henry A. Schenck, was his assistant in the Sunday-school at the beginning and organized the primary department, which he conducted with great success until his removal from Brooklyn. No one family during the past fifty years has been so long associated with this church or has done more for its upbuilding. Loyal, earnest, faithful and consistant, they occupy a warm place in the hearts of their brethern.



Theodore L Mason

THEODORE LEWIS MASON, M.D.

For many years identified with this church, was a lineal descendant of Major John Mason, who was noted as a military and civil leader among the early colonists of Connecticut. In both of these capacities, Major Mason rendered important services to his fellow colonists, first by the destruction of the Pequod fort near Groton, Connecticut, freeing the colony from these inveterate enemies, and later, serving for years as magistrate and Deputy-Governor of the colony of Connecticut. He was also one of the founders of the town of Norwich, Connecticut.

Doctor Mason, the subject of this sketch, was born in Cooperstown, New York, in 1803, but passed his boyhood and youth at the home of his maternal grandfather, the Rev. Dr. Isaac Lewis, Pastor of the Second Society of Greenwich, Connecticut. He was graduated in medicine from the College of Physicians and Surgeons, of New York City, in 1825; after brief residences in Wilton, Connecticut, and New York City, finally, in 1834, came to Brooklyn, New York, in which city he continued to reside until his death. During his life in this city he became closely identified with its literary, medical and ecclesiastical life, being one of the organizers of the Brooklyn City Hospital

the Long Island College Hospital, of which he was President for twenty-one years; the Long Island Historical Society and the Inebriate's Home, for Kings County. Many minor local societies claimed and received his sympathy and help, while in societies of wider scope, such as the American Medical Association, the Colonization Society, and the American Association for the cure of inebriety, he was actively and often officially interested.

Dr. Mason's first church home in Brooklyn was the First Presbyterian Church, of which the Rev. Samuel Hanson Cox was then pastor. Here he was soon actively engaged in Christian work, and was ordained a deacon of the church in 1841. After a few years, however, a movement arose among the constantly growing New England element in Brooklyn, to organize a Congregational Church, in which they might worship after the methods to which they had been accustomed. This movement resulted, in 1844, in the formation of the Church of the Pilgrims, of which the Rev. Richard Salter Storrs, D.D., was, and still is the first and only pastor. Dr. Mason was an incorporator of this church, one of its first two deacons and the Chairman of the "Committee of the Church," the executive body under Congregational polity. In 1863, Dr. Mason transferred his membership to the First Reformed Dutch Church. Here he again was quickly summoned to active service, being ordained as an elder in 1866, and continuing in that office with a few brief intervals until his death, sixteen years later.

In this same year (1866) he was also chosen a member of the Board of Foreign Missions of the Reformed Church and subsequently, as Vice President of this Board, and Chairman of its Executive Committee, he stood in closest touch with the work of the church in foreign lands.

In these and similar efforts of his philanthropic and professional career, Dr. Mason's long and useful life was passed, and when at last, at the ripe age of seventy-nine years, his work was done, he passed away in sure hope of that life eternal which it had been his joy to commend to others.

Of his five children who grew to adult life, four made the first profession of their faith in Christ in this (First Reformed) Church, and two of his sons still retain their membership in it, one of whom is actively engaged in the ministry of our denomination.

EXTRACTS FROM RECORDS OF THE CONSISTORY, BEGINNING MAY 17, 1814.

At a meeting of Consistory, May 17, 1814, a preamble and resolution was adopted to the effect that the Classis of New York in April, 1814, resolved that every Consistory should meet regularly at least once in every three months and should keep regular minutes of their proceedings of an ecclesiastical nature to be inspected by the Classis.

It was further resolved that General Jeremiah Johnson be continued as clerk of the Consistory, and that "as a mark of our gratitude for his many and able services in the capacity of clerk he be and hereby is always permitted and invited to take a part in all business of the Consistory as far as respects making any suggestions and remarks he may see fit, as much as though he were actually a member of this Consistory."

On October 16, 1820, it was reported that it was advisable to sell the parsonage and to procure a more eligible situation. It was thereupon voted to sell the parsonage for $5,050 and a committee was appointed for the purpose.

On February 12, 1827, it was reported that the parsonage had been sold to Robert Bach for $5,605, and that they had purchased two lots of ground from Tunis Jerrollaman, situated on Jerrollaman street, for $1,0[illegible], for the future residence of their minister.

On June 7, 1827, a committee reported that they had met a committee from the Missionary Board of the Reformed Dutch Church; that the Board was of the opinion that an opportunity

now presented itself for the formation of another church in the village of Brooklyn and they proposed to send a Missionary to preach in the village for the purpose of forming such a church.

On August 21st, 1827, the report of the committee was received and the committee reported that they were decidedly of the opinion that another Reformed Dutch Church could not be formed in the town of Brooklyn without seriously injuring the present Church.

April 30, 1833, Consistory resolved that the villages of Bedford, Cripple Bush and Wallabout hereafter be united and form one church collection district.

May 22, 1834, the corner stone of the new church edifice was laid with appropriate ceremonies. Among other papers deposited in a box under the stone was an abstract of the church history, from which the following item of interest is taken:

"At this present time there are eight Dutch churches in the County of Kings, namely: The churches of Brooklyn, Williamsburgh, Bushwick, Flatbush, New Lots, Flatlands, New Utrecht and Gravesend. There are also now in the City of Brooklyn two Episcopalian churches, two Presbyterian, three Methodist, one Baptist, one African and one Roman Catholic, and the city is supposed to contain about 22,000 people."

May 31, 1858. The Committee on Burying Ground reported that the removal of the remains of the bodies in the Wallabout Burying Ground had been completed; seventy-eight in all had been enclosed in twelve metallic boxes and placed in a separate vault in Greenwood Cemetery, until the final purchase of the church plot and re-interments could be made therein; that among the seventy-eight bodies only two were found with plates containing legible inscriptions, which were placed each in a separate box and the plates were affixed thereto; and the committee recommended the execution of the deed for the sale of the Wallabout grounds. Such a deed was thereupon executed and a copy of it is spread upon the minutes of Consistory.

February 8, 1805. A Committee on Purchasing of Burial Plot at Greenwood reported the purchase of a plot of ground for burial purposes, situated in Greenwood Cemetery, known and distinguished as Cedar Dell, and bounded on all sides by Cedar avenue, containing forty-five lots, 14x27 feet each, at $110 per lot, in all $4,050. The Consistory accepted the report and authorized the committee to receive from the commissioners the proceeds of the former burial ground sold, and from the same to pay the cost of Cedar Dell and the expenses of re-interring the bodies there.

April 7, 1869. The Committee for the Sale of the Burying Ground on Fulton avenue reported that they had sold the property to Mr. A. S. Wheeler for $112,000; namely, $2,000 cash, $10,000 payable May 1, 1869, and the balance secured by a first mortgage on the premises for five years at seven per cent. per annum interest. This transaction was completed May 1, 1869.

CHAPTER IV.

Sale of the property on Joralemon Street, March, 1886, for $250,000.—Action taken by the congregation and review of the past history of the church by B. D. Silliman.—Resignation of Rev. David N. Vanderveer.—Purchase of the property on the corner of Seventh Avenue and Carroll Street for a new church site, 1887.—Erection of the chapel, 1888-89.—Call of Rev. J. M. Farrar, June, 1890.—Public expressions of his previous work and qualifications for his new field of labor.—Resolutions of the Philadelphia Presbytery.—Dr. Farrar preaches his first regular sermon in the chapel of the First Reformed Church, Sunday, June 8.—His reception by the congregation and invited guests, Monday evening, June 9.—Formally installed as pastor, September 25, 1890.—Annual election of officers; a new departure.

JUST fifty years after the erection of the fourth church edifice which stood in Joralemon Street, and two hundred and thirty years after the organization of the ecclesiastical body known as The First Reformed Protestant Church (Incorporated as The Corporation of the Reformed Dutch Church of the town of Brooklyn) ceased its residence in that part of the city where it had so long existed. The last of the old landmarks which connected the present with the past, was abandoned. The original site on Joralemon Street which was purchased for $850, was sold on May 5, 1886 for $250,000. The sale of this property drew the old congregation together to decide what action should be taken in regard to the future. Old things had passed away and all things had become new.

A meeting of the church and congregation was held on the 20th of March, 1886, Mr. B. D. Silliman, being called to the chair, made the following remarks:

"It is generally known that the authorities of the church have, in their wisdom, effected a sale of the church and land on which it stands with a view to the erection of a new church on a different site. They have, very considerately, convened the congregation this evening in order that they may officially make known to us the course taken by them and the reasons for what they have done.

"It is a sad necessity that compels us to depart forever from the ancient temple in which we have so long assembled and in which our fathers worshiped. Yet that necessity seems imperative. Here, and in this vicinity, the church and the edifices which preceded it, have stood for more than two centuries, but the village, and sparsely settled town have become a vast city. The residences of very many of those who formerly composed the congregation are scattered and remote—and they naturally attend churches (though of other denominations), which have been since erected in the neighborhoods of their homes. Municipal buildings, and places of traffic now surround, and almost enclose our venerable church, and its continued usefulness, if not its existence, seems to require its transfer to some more central portion of the city in which it will be accessible by those who never left it willingly, and who long to renew their membership and by others who wish to become members of it.

"It seems but yesterday that I was among the youngest of the attendants here, but more than three score years have gone since then—'so soon passeth it away'—and I am now the oldest

witness of three centuries of the church, having been with another of my household longer than any other members of the congregation. Within that time the many of the young and beautiful—the gay—the good—the wise—the revered—the loved—who in my lay gathered within its walls have gone before to heaven!

"It was a rural congregation then. A large, if not the largest portion of its members lived on their farms at Gowanus, Bedford, and the Wallabout. They drove to church in their open, long box wagons, and in the simplicity of the times often with rope traces, instead of stately carriages and buckle-mounted harnesses. The grounds about my church were filled on Sundays with the vehicles of the congregation, and cordial greetings were interchanged between the neighbors who lived so far apart (I may use the phrase) at these their weekly meetings.

"We had but one service a day then, for the residences of a large part of the congregation were too remote for attendance at two. The church, its usages, its people, had much of the primitive tone and ways of the age in which it was established, when as Domine Selyns wrote more than two hundred years ago, the congregation consisted of one elder, two deacons, and twenty-four members, and when the population of the village was one hundred and thirty-four persons. With the growth of the district in wealth and population—the conversion of fields and pastures into city lots—and the substitution of finance for agriculture, the good old ways yielded to those of modern usage. One innovation soon followed another. Mr. DeBevoise, the chorister, gave way to a choir; our dear old choir it was torn down, and the present edifice took its place in 1835, more than half a century ago; an organ came, a Sunday school was established; the two stoves and their long pipes were taken down, and a furnace took their place—two services a day were introduced; a lecture room was built; and at length the church was lighted with gas.

"A few of us yet linger who can well remember the good and honored men who were the seniors of the congregation in those days—and to many of you the names are familiar, some by recollection and others through tradition, of Lefferts, Snyder, Remsen, the elder Polhemus, General Jeremiah Johnson, Barent Johnson, Schenck, Captain Coggeshall, Dr. Haslett, Osborn, Skillman, Juraleman, Rapelje, Cortelyou, Bergen, Spader, Herriman, Ryerson, Conover, Schoonmaker, VanBrunt, Van Wyck, Freeke, Denton, Wyckoff, Bergen, Hegeman, Moon, Vanderveer, and many others who were identified with the church.

Beneath stones we just can hear
Have been buried for many a year
On the land.

"It would be most interesting to us all, in bidding good-bye to this old and sacred home, to review the personal history of the good men who have been its inmates, instead of listening to those very scanty allusions, and I venture to express the hope that some gentlemen connected with the government of the church, and who is familiar with its history, will prepare a memorial for preservation.

"With all the changes to which I have referred, the identity of the First Reformed Dutch Church has never changed. Its character is as fixed as the truth it teaches. Its doctrine, faith, firmness, steadfastness, moderation, benevolence, and brotherly kindness are now, as in the beginning. Its history has been marked by no spasmodic excitements, or shiftings of creed, nor by any infidelity to its creed or forms. We have, in my time, heard the same sound doctrine from Mr. Woodhull, Mr. Russell, Mr. Mason, Mr. Dwight, Mr. Van Giesen, Mr. Kimball, Mr. Willetts, Mr. Dickson, Mr. Vanderveer.

"With such a history, we may well feel assured that its future will be as its past has been—and though its place of worship may hereafter, of necessity, be beyond the reach of some of its

present members, the church will never be beyond their cherished recollections, their constant love, and most earnest wishes for its continued usefulness, and for the happiness of all who may be connected with it."

Rev. David N. Vanderveer, who had served the church as its pastor since 1878, resigned, and the congregation became scattered. Some continued to worship at the Centennial chapel on Wyckoff street, under the ministrations of the Rev. Charles B. Chapin. Others of the congregation met with the Reform Church on the Heights, and there appeared to be a great uncertainty as to the continuance of the old organization under its corporate name. It was finally determined to purchase a site on the Prospect Park slope, which was rapidly building up, and which gave great promise for the future of this church. Accordingly, in 1887, the Consistory purchased a plot of land two hundred feet on Seventh avenue, extending to President street, north, a depth of one hundred and sixty-seven feet on Carroll street. Work was soon after begun on the chapel which it was supposed at the time would be amply sufficient to meet the wants of the congregation for some years to come. The Memorial Presbyterian and the Grace Methodist churches had erected large fine church edifices on Seventh avenue, which were rapidly filling up.

While the chapel was in course of erection, Mr. Frederick B. Schenck with a few of the teachers from the old school, opened a Sunday-school in a private dwelling at No. 84 Seventh avenue; the first service was held January 1, 1888. It was a stormy day, and only thirty were present.

This movement centralized the interest in this locality and formed a nucleus of what is now one of the largest schools in Brooklyn. A prayer meeting was opened at the same place on March 2, of that year.

The chapel was completed in the Spring of 1889, and was immediately occupied by the Sunday-school, and preaching services were held regularly every Sabbath. The congregation was made up largely of members of other denominations who had taken up their residence in this locality, and there was little of the old Dutch element remaining. Candidates were listened to from time to time, but there was a division of opinion in regard to their merits, and not one gave entire satisfaction to the congregation. Two members of the Consistory, Mr. Frederick B. Schenck and Mr. James S. Suydam, visited Philadelphia in April, 1890, and heard Rev. James M. Farrar preach in his own church. They were so well pleased that they at once invited him to visit Brooklyn, and on Sunday, May 5, Dr. Farrar preached his first sermon in the chapel. The unanimous expression of the congregation was that a call be extended to Dr. Farrar. Accordingly, on June 6, 1890, the following telegram was sent:

"Rev. James M. Farrar – Meeting enthusiastic; call hearty, and absolutely unanimous; write you this morning, special delivery by mail; will probably see you to night."

(Signed) F. B. Schenck.

Dr. Farrar had previously signified his willingness to accept, provided the call was unanimous. The formal call was made by the Consistory on May 6, 1890, and the acceptance was given.

Dr. Farrar was at this time and had been for six years, pastor of the Fourth United Presbyterian Church of Philadelphia, where he had done excellent work. In stating the cause of the separation, the *Christian Instructor*, under date of May 15, 1890, says: "Brother Farrar has taken this step under the feeling that with a change of views, with regard to the distinctive position of our church, which has been in progress for some time, he should not continue longer in connection with the United Presbyterian Church. While we do exceedingly regret these evidences of an unsettled state of mind on the part of so many with regard to the position upon

which we maintain our separation from other churches, yet we accept the evidence of candor and fair dealing of those who seek other connections, rather than continue under a profession with which they are not in accord, or seek to demoralize the organization that originated in the conviction of the obligation to maintain the principles of this profession."

The *United Presbyterian* of June 5, 1890, says: "Rev. J. M. Farrar has preached his last sermon to the Fourth Church as pastor. It was a good one, and to a congregation the largest he ever had there. He was released on the 20 ult. We are all sorry, yet thankful that he came and remained until the work done here has been accomplished. This congregation has been wonderfully prospered during the six years of the existence of this pastorate. Brother Farrar says that the people did it, hence took for the text of his last sermon: "For the people had a mind to work." But while the people do not like to say much back, they are disposed to hold him largely responsible for the present happy state of things. It does not often occur that a pastor leaves a congregation whose prospects are so bright, and whose people are so earnest and united in sympathy and Christian work as is the Fourth Church. Yet so it is. He leaves to take charge of the First Reformed Church of Brooklyn, situated in that beautiful locality known as "Prospect Heights."† The outlook there is promising, and he goes with the regrets as well as the prayers and best wishes of his many friends here."

The following is from the *Christian Instructor*, of June 5, 1890:

At an adjourned meeting of the Presbytery of Philadelphia, held at the Fourth United Presbyterian Church, on May 29, 1890, action was taken in regard to the resignation of Rev. J. M. Farrar as pastor of that church, and his resignation accepted.

The following paper, offered by Revs. Dr. Gibson and S. G. Fitzgerald, expressing the sentiments of the Presbytery in parting with Brother Farrar, was after earnest remarks adopted:

"*Resolved*, 1. That it is with regret that we dissolve the pastoral relation which has so happily existed between the Rev. James M. Farrar and our Fourth church for the last six years.

"2. That we are sorry that the necessities of the case are such that this brother feels constrained to leave not only this congregation, but the church of his birth, and in which he has thus long labored.

"3. That we testify to Brother Farrar's faithfulness as a student, his devotion as a pastor, and the remarkable success attending his work in this congregation. He goes to his new field of labor with our best wishes and hopes that a similar success may attend his ministry wherever called to exercise it in our common Master's cause.

"4. That we sympathize with this congregation most tenderly in being so unexpectedly left without a shepherd, but congratulate it in its increased numbers, its unity, and being nearly free from debt; and hereby express our confidence that a congregation which has accomplished so much, overcome so many difficulties, and made such attainments in the past, with God's blessing, need have no fears of the future.

"At Mr. Farrar's request the clerk of the Presbytery was instructed to furnish him with a certificate of dismission to connect with the South Classis of Long Island, of which the following is a copy:—

"This certifies that Rev. J. M. Farrar is a member in full and regular standing of the U. P. Presbytery of Philadelphia and is hereby at his own request dismissed to connect himself with

†The writer was under a wrong impression in calling it "The Heights." The church is located on what is now known as the Park Slope.

the South Classis of L. I., N. Y., to whose fellowship he is most affectionately commended. And in parting with this dear brother the Presbytery desires to express its sincere regret at its loss of an excellent and genial Presbyter, a close student, and laborious and unusually successful pastor; and at the same time desires and hopes that he may be still more useful in his new connection.

JOHN TEAS, *Moderator.*
JAMES PRICE, *Clerk.*

Dr. Farrar preached his first sermon in the chapel on Sunday June 8th to a large and interested audience, and the following evening, Monday, he was tendered a reception by the congregation. The Reception Committee consisted of S. B. Dutcher, C. W. Osborne, C. L. Rickerson, J. S. Suydam, G. Smith and F. S. Field. Among the clergy present to greet him were the Rev. Dr. R. B. Kelsey of the Sixth Avenue Baptist Church, the Rev. C. L. Wells of Flatbush, Rev. Mr. Giffen, of Grace Methodist Church, Rev. Dr. A. S. Hunt of New York, Rev. Dr. Davis of the Reformed Church on the Heights, Rev. Dr. Nelson of the Memorial Presbyterian Church on Seventh Avenue, Rev. Mr. Lloyd and Rev. A. M. Quick.

Dr. Farrar was installed as pastor of the Church on Thursday evening, September 25, 1890. The services were held in the chapel, a large congregation attending, and a distinguished array of clergymen assisting. The Rev. P. U. Van Buskirk, President of the South Classis of Long Island, presiding, and with him on the platform were the Rev. Dr. Wesley Reed Davis, of the Reformed Dutch Church on the Heights; Rev. Dr. A. J. F. Behrends, of the Central Congregational Church; Rev. Dr. C. L. Wells, of the South Third Street Presbyterian Church; Rev. A. De Witt Mason, of the South Reformed Dutch Church; Rev. J. E. Lloyd, of the Twelfth Street Reformed Dutch Church, and Rev. A. M. Quick, of the Ocean Hill Reformed Dutch Church.

The service was opened with an anthem by the quartette of the Church. The President of the Classis thereupon invoked the divine blessing on the meeting and read the lesson in the scripture, prescribed for such occasion; hymn No. 692 was read by Rev. A. De Witt Mason; after singing, prayer by Rev. C. L. Wells, D. D.; anthem by the choir; reading of Psalter by Rev. C. L. Wells, D. D.; the Gloria Patri next followed in the order named, and then came the installation sermon, which was preached by Dr. Behrends in his well known broad and liberal spirit, and with an abundance of his famed eloquence, that altogether made the discourse a most delightful one. He took for his subject, "Unity in the Faith."

At the conclusion of the discourse the choir chanted a selection from the Psalms, whereupon the President of the Classis read the prescribed form of installation of the Reformed Church of America, which was responded to by the candidate. Rev. J. E. Lloyd delivered the charge to the pastor and Rev. W. R. Davis, D. D., gave the charge to the people. Said he: "Your opportunities for doing good are unparalleled, and your responsibility is tremendous. Show the people of this neighborhood the days of divine grace are not gone. Stand by your pastor. He has given himself to you with honesty of soul. Give yourselves back to him in the same spirit." After the singing of hymn 693, the Rev. A. M. Quick offered prayer, the doxology was sung and the newly-installed pastor pronounced the benediction. Said one who was present on this occasion:

"The congregation made no mistake in calling our good friend Mr. Farrar amongst them. Every week that passes proves this and intensifies their satisfaction with their choice. Mr. Farrar is a worker, warm hearted, cordial mannered Christian gentleman, whose labors on the Heights can safely be prophesied of. Such men do not too thickly crowd the way of life, and point the way to heaven. It is not too late to repeat the hearty welcome that every denizen of Prospect Heights who makes his acquaintance extends to him."

All that was predicted of Dr. Farrar and the work upon which he entered proved literally true. Thoroughly democratic in his views, he placed himself in touch with the people. Rich

and poor alike have found in him a true and faithful friend and pastor, and none have had occasion to regret their choice. He came determined to know nothing among this people save "Jesus and him crucified." He stands on the broad platform of the Fatherhood of God and the universal Brotherhood of man. Whatever a man's station in life, he recognizes the fact that

"A man's a man for 'a that.

One of the first events of importance which took place after Dr. Farrar began his labors, was the annual election of elders and deacons. The event was of especially marked interest and importance, in that the mode of procedure pursued, represented a departure from the usual form for the first time in the history of this church, which embraces over two and a quarter centuries. Hitherto the officers of the church were invariably elected by the Consistory, this method being one of the three prescribed by the Constitution of the Reformed Church. A new departure was determined upon, and the Consistory thought it best to change this long established custom for the second method provided in the constitution, whereby the officers are elected directly by the members of the church themselves, and with this end in view, they petitioned the South Classis of Long Island, at its October meeting, for the necessary authority. The petition was granted, and accordingly, the responsibility of filling the offices in the society by vote of the congregation, was established. The Consistory had decided upon this course before Dr. Farrar entered upon his pastorate, and the new plan was introduced.

The meeting was opened with devotional exercises conducted by Dr. Farrar, who then called Mr. C. W. Osborne, the senior elder, to the chair. Mr. Frederick B. Schenck acted as Secretary. Before proceeding to the business in hand, Dr. Farrar made a brief address bearing directly upon the purpose of the meeting. He pointed out the responsibility which devolved upon the congregation by reason of the change in the mode of election, and otherwise dwelt interestingly on the innovation, which he said would go as history. The voting was then proceeded with and resulted in the return of Silas B. Dutcher as Elder, the promotion of Deacon Frederick B. Schenck to the eldership, the re-election of Deacon Gerrit Smith, and the election of John Davis as deacon. Mr. Schenck had served as deacon of the church for eight years, while Mr. Smith had served in the same capacity for four years.

Before Dr. Farrar came, it was supposed that the chapel would accommodate the congregation for some years to come, but so great was the increase in members from week to week that the seating capacity was found to be entirely inadequate to accommodate the people, and the completion of the church building according to the original plan, was pushed forward as rapidly as circumstances would admit, and within a year after the installation of Dr. Farrar as pastor, the new edifice was ready for occupancy.

LIST OF DOMINES FROM 1654 TO 1896.

Johanus Theodorus Polhemus,	1654–1660	Peter Lowe,	1787–1808
Henricus Selyns,	1660–1664	John B. Johnson,	1802–1803
Samuel Magapolensis,	1664–1668	Selah L. Woodhull,	1806–1825
Casparus Van Zuren,	1667–1664	Ebenezer Mason,	1826–1828
Rudolphus Van Varick,	1685–1664	Peter P. Rouse,	1828–1832
Wilhemus Lupardus,	1695–1702	Maurice W. Dwight,	1833–1855
Bernardus Freeman,	1705–1741	Aeman P. Van Giesen,	1855–1859
Vincentius Antonides,	1705–1744	Alphonse A. Willets,	1860–1865
Johannes Arondeus,	1742–1754	Joseph Kimball,	1865–1874
Antonius Courtenius,	1755–1759	Henry R. Dickson,	1875–1877
Ulpianus Van Sinderen,	1740–1784	David N. Vanderveer,	1878–1886
Johannus Casparus Rubell,	1759–1783	Rev. James M. Farrar, D.D.,	1890
Martinus Schoonmaker,	1784–1824		

CHAPTER V.

Completion of the New Church Edifice—Dedication Services, Sunday, September 27, 1891.

THE *Brooklyn Eagle* of Monday, September 28, contained the following account of the dedication services: "There stands to-day on Prospect Heights a splendid church, excelling most of the churches of the city in size, and being excelled by none in architectual beauty and in completeness of design. The edifice is so admirably proportioned that observation gives no adequate idea of its size. Its tall gray spire of granite points skyward, diminishing with delicate and graceful lines to the needle-like top. It is a poem embodied in stone. The æsthetic sense is gratified at every turn. Within the edifice that sense becomes rapture. From entrance to chancel, from gallery to choir, from floor to roof, wherever the eye may turn, are designs which challenge minute study and careful analysis, no one space or corner of the great structure is there which has not been put to some artistic use. Sifting down upon the pews the daylight comes through the beautiful windows, broken into the prismatic colors of the rainbow. When the light of day is not vouchsafed, a candelabrum of glittering gold and crystal casts a flood of illumination even into the remotest corners. In all things the eye is pleased with lovliness, the mind is soothed with harmony, and the soul is put in tune with the sacred ceremonies of the place.

"The sound of the carpenter's hammer and of the mason's chisel had hardly ceased to echo through the lofty arches of the church before it was given over to the service of God. The craftsmen were plying their tools on Saturday, and on Sunday following, the church was crowded with worshippers who had come to join in the exercises of dedication to its holy work. While the assemblage was alive with the flutter of fans and of movement and color, or when bowed in solemn prayer, the imaginative mind traversed the two centuries and more which stood between the present time and the founders of this church. Austere men they were in those days who, when the Sunday came, clad in homespun, they shouldered their flintlock blunderbusses to guard against bears and the incidental Indian, and led the way for their families through the forest to the clearing and the village where stood the crudely-built and homely church of God. They worshipped there earnestly, thanking the Creator for that freedom of religion which their new home vouchsafed to them, and trusting that all would come to their way of thinking in time. Could these austere Dutchmen have been given the privilege in some measure to see what rewards their integrity and thrift were laying the foundation for two centuries hence, they might well have blessed the Lord for the spirit which he had infused in them."

The morning service was given over to the dedication proper, and in the dedication was used the ritual of the ancient church, which has probably never been employed in this city heretofore. The afternoon found the platform occupied by clergymen from the neighboring churches who brought all sorts of good words for the new church and its people. The address of the evening was historical in its character, and the ceremonies were under the direct charge of the pastor. The auditorium was crowded to its utmost capacity throughout the day.

The interior was without decoration other than that given by the architects, except three floral pieces which rested against the altar. One of these, of white, bearing the inscription in red, "September, 1660 1891," was from Peter Stuyvesant of New York. A basket of roses was from Mrs. Robert A Pinkerton, and a second basket of yellow roses was from the Women's Aid Society. The music which was admirable, was in charge of the organist of the church, H. C. Meserole. The choir consisted of the regular quartet, Miss Evelyn Eaves, soprano; Miss Edith M. Dutcher, contralto; O. H. Thomas, tenor; C. H. Clarendon, bass, assisted by Mrs. G. S. Maringer, Mrs. Sai Broughton Lee, sopranos; Mrs. Eltham Paul, contralto; L. H. Knapp, tenor, and John F. Saunders, bass. In the evening, the Hatton male quartet also assisted. The quartet also included Messrs. Knapp, Clarendon, R. H. See and F. I. Crisfeld.

At 10:30 o'clock, Dr. Farrar, accompanied by Rev. A. P. Stockwell, assistant pastor of the church, Rev. David James Burrell, D.D., pastor of the Marble Collegiate Dutch Church of New York, and Rev. J. Howard Suydam, D.D., formerly of the Park Reformed Church of Jersey City, occupied the platform. The church was already crowded to its utmost and many were standing throughout the exercises.

The organ voluntary selection rendered by Mr. Meserole, was the introduction to Mendelssohn's second organ sonata. The opening anthem was the Te Deum in E flat, by Buck, solo parts rendered by Mr. Thomas and Miss Eaves. The doxology was given in unison by the congregation, and Dr. Farrar offered the prayer of invocation. He said:

"Almighty God, fill this house with Thy presence and reveal unto us as much of Thy glory as we can bear. Grant that we may look upon the face of Thine Annointed and feel the power of the Holy Ghost. Help us to know thy greatness by Thy goodness, and may Thy loving kindness unto us this day be our welcome into this, Thy temple. Help us to pray. Teach us to pray, Father, as our blessed Saviour taught his disciples to pray, saying: (the Lord's prayer was repeated by the minister and congregation). The Lord bless you and keep you, the Lord make His face to shine upon you and be gracious unto you, the Lord lift up the light of His countenance upon you and give you peace. Amen."

Dr. Farrar then read the law of God as included in the commandments: there was a responsive chant by the choir. Dr. Suydam led the reading from the Psalter. The selections were taken from Psalms xv and cxxxii. Rev. A. P. Stockwell took the morning lesson from I Kings, ix:1-9, after which the congregation joined in singing the hymn, "I Love Thy Kingdom Lord."

Dr. Farrar read the "office for the dedication of a house of worship" from the old liturgy, as follows:

"Dearly beloved in the Lord—God our heavenly Father having in His Grace, which is in Jesus Christ our Lord, brought to its consummation our work of preparing a house for His worship and the honor of His holy name, within whose walls His holy gospel is to be truly preached and His holy sacraments are to be faithfully administered, we are now gathered in His holy presence for the purpose of devoting it by a solemn act of worship to its purpose and sacred use. I call upon you, therefore, to arise and before the Lord to unite in this act of dedication, confessing first devoutly our holy faith." (Here followed the confession of faith, recited in concert by the congregation, the pastor leading.)

The pastor then read the prayer: "Holy, holy, holy, Lord God Almighty, who art and wert and art to come, the whole earth is full of Thy glory! Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty; for all that is in the heavens and in the earth is Thine. Now, therefore, we thank Thee, O God, and praise Thy glorious name. But who are we that we should be able to offer so willingly after this sort, for all things come of Thee and of Thine own do we give Thee. O Lord, our God, all this store that we prepared



to build Thee an house for Thy holy name, cometh of Thine hand and is all Thine own. Now, behold, O Lord, our God, and look unto this place where we are gathered in Thy name; and have respect to the prayer of Thy servants and to their supplication, to harken unto the cry and the prayer that Thy servants pray before Thee this day to take this house for Thine own."

The congregation joined in the four responses:

"Holy, blessed and glorious Trinity, three persons in one God, to Thee we dedicate it; Father of our Lord Jesus Christ, our Father who art in heaven, to Thee we dedicate it; Son of God, the only begotten of the Father, head of the body, which is the church, head over all things to the church, prophet, priest and king of Thy people, to Thee we dedicate it; God the Holy Ghost, proceeding from the Father and the Son, given to be our abiding teacher, sanctifier and comforter, Lord and giver of life, to Thee we dedicate it." The pastor concluded the ceremony by reading: "Arise, O Lord, into Thy rest, Thou and the ark of thy strength. Let Thy priests be clothed with righteousness, and let Thy people shout for joy. Put Thy name in this place. Sanctify it by Thy presence and Thy constant abiding. Give power and efficacy to Thy gospel preached in it and Thy sacraments administered in it. Let Thine eyes be opened toward it, and hearken unto the supplication of Thy people when they pray in this place, and hear Thou in heaven, Thy dwelling place, and when Thou hearest, forgive, and from this outer court of Thy holy sanctuary bring Thy people and their children into the true tabernacle which the Lord pitched, and not man; the heavenly temple of which the Lord God Almighty and the Lamb are the light. We ask and offer all in the name of Thy Son our Saviour, who has taught us to pray," (concluding with the Lord's Prayer).

Hymn 922, "O Thou, Whose own vast temple stands," was sung by the congregation, followed by the offertory, "How lovely are Thy dwellings fair," Spohr, and Dr. Burrell was introduced by the pastor as the preacher of the day.

Dr. Burrell took for his text, St. Paul's epistle to the Ephesians, ii:20-21: "And ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone, in whom all the building fitly framed together groweth unto an holy temple in the Lord." He spoke as follows:

"Everybody knows that St. Paul was a great rhetorician, a splendid logician, a master of the presentation of dogmatic theology, a master of the art of poetic diction, of poetic imagery, who knew how to maintain a metaphor just as well as a syllogism, and how to make the gospel picturesque and interesting to simple folk like us. Do you know how frequently he uses the military figure? He conceived the Christian life as a warfare, a long campaign of battles against the world and the flesh and the devil, in which a man must needs arm and armor himself for hard conflict. Put ye on, therefore, the whole armorof God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, having on the breastplate of righteousness, the helmet of salvation, the hope of everlasting life in Christ, evermore to cheer you, your feet shod with preparations of the gospels of peace, and having done all this at short conflict with a short sword, to stand in the evil day. The shield of faith will enable you to withstand all the fiery darts of the adversary, and the sword of the spirit, the only offensive weapon, is the word of God. Thus armed and thus armored, fight on, my soul, till death shall bring thee to thy God, who will take thee at thy parting breath up to His blessed abode.

"And then, too, St. Paul is fond of athletic figures and naturally, for in all liklihood when he was a lad it was his custom to go and witness the sports in the Stadium, near by his Tarsian home. And long after, when he felt the stress of Christian service upon him, he seemed to be standing in the company of his co-Christians, like the athletes in the Stadium at the crimson line,

ready for the race, and laid aside, every weight and ran with patience the race that was set before him, looking unto Jesus the author and finisher of your faith, Who has run the race before and knows the way, and now sits at the right hand of Messiah on high. Forgetting the things that are behind, reach forth unto the things which are above and press toward the mark for the prize. And so he lived, until at last the end came for the brave old athlete, and, scarred with his conflict, weary with running the course, he stands at last with his hand upon the golden milestone, wounded sore, wiping the perspiration from his brow. But, oh, may we all stand thus, saying, "I have fought a good fight, I have finished my course, I have kept the faith." For him is the crown of righteousness which the Lord, the righteousness Judge, shall give him. He leans, also, to architectural metaphor, as in the epistle before us.

"He lived in a day of glorious architecture. Several times he uses the word edify, which, taken apart, gives us this meaning, temple building. And Paul is constantly, with the most beautiful pertinency, applying it to the building up of Christlike character. If the separate stones be laid one upon another on a sure foundation, then this magnificent fabric of character will never fail. But here the figure takes a wider range and finds its application in the universal church, the ideal church of God. The people of the Ephesian church would have immediately grasped the significance of the metaphor, for they dwelt under the very shadow of the most splendid masterpiece of architecture of that period, the old temple of Diana, 220 years in building with 120 massive columns to uphold its great porches, and every one of these marble columns the gift of a splendid barbaric kind. 'Let me write my name over the archway of the temple of Diana,' said Alexander the great, 'and I will lay the trophies of my Eastern campaigns before the feet of great Diana.' The riches of Eastern Asia were stored in this great sanctuary. Under the shadow of this great architectural masterpiece there dwelt the little handful of humble folk, of feeble folk, who worshiped the crucified Christ. Paul said to them: 'Be of large courage, for ye are building more grandly than the architects that reared the shrine of the great goddess; building well, building upon a sure foundation and a divine cornerstone, until at last the capstone shall be laid with shoutings of Grace, grace unto it.'

"Here is the picture of the ideal church. Nothing could be taken more appropriately for our brief thought to-day as we enter this place, builded like Solomon's temple in the olden time. Ye are built upon the foundation of the prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together groweth into an holy temple into the Lord.

"Now mark how it falls apart, for Paul was a master of homiletics. Mark how this passage falls asunder into its several parts. *First*, the corner-stone. It is the corner-stone that gives name and character to the whole fabric. The corner-stone is Jesus Christ. But, brethren, in this new edifice, remember it always, Christ is first and Christ is last, and Christ is midst and Christ is all in all. But, specifically, what do we mean when we say the church is built on Christ as its corner-stone? On the one hand, we certainly mean that the pastor must evermore be preaching Christ and Him crucified.

"If we have lost the masses, if it be true that the masses have lapsed into unbelief, I do believe, brethren, that it is in part because we have not given water to the thirsty when they came. It is for us to preach always and from every possible standpoint Christ and Him crucified. So, my brethren, wheresoever we stand when we preach, let our faces always glow with the splendor that shines on us from the face that was so marred for us, yet so divinely beautiful.

"An old monk once preached in the public square at Florence, long hundreds of years ago, a simple gospel sermon, so pathetically preached that those who gathered in the market place hung upon his words and long remembered them and wept over the story of the dying and risen Christ. And then he went his way and years and centuries passed. Men told their children how



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the old monk had preached Christ, and they to their children after them, until at last it was resolved that a man so mighty in the presentation of truth should have a monument in Florence. So they reared it there and you may see it to this day. But when it was done and ready for inscription they said, 'now, his name?' But conferring with one another they found that none knew His name. No one could remember ever having heard it. It was not to be found anywhere in the archives of the city, and so at last they did what they should have done at first, and inscribed on the face of the marble monolith the name which is before every other on heaven and earth, and there you may read it to-day, the simple word 'Jesus.'

"O, my brother pastor of this church and assistant pastor, let us preach the true old gospel of our Lord, that when our names are lost, when the moss has overgrown them in the graveyard, there may yet remain a little of the name which is above every other that is named in heaven or on earth.

"But it means more than that this church is to be built upon this corner-stone. It means that you are to live Christ as faithfully as your pastor shall preach them. You are to go forth and in work and in conversation show unto others the gospel of Christ. The shibboleth of character is in those true old words 'imitatio Christi.'

"Then, *secondly*, the foundation. Ye are built on the foundation of the apostles and the prophets, a technical phrase of the scriptures. I do not believe in Christo-centric gospel, if by that we are to understand that Christ is to crowd out the Bible. I do believe in the divine Word, the Word written and the Word incarnate. There is as much testimony in behalf of the original inherency of the written word as there is in behalf of the original inherency of Jesus Christ. We have come upon the day when biblical theology has crowded its way to the front and with it the Trojan horse has been lugged into the camp.

"But, I pray you, stand up for the Bible as the Lord Jesus Christ did, and run from the man who professes to exalt Christ at the expense of these scriptures. Christ stood forevermore for the vindication of the Bible. Let us stand for the vindication of the whole Word, the Word written and the Word incarnate, one of which is but a photograph of the other, and both of them are therefore one. We hear about the danger of Bibliolatry in these days. There is not as much danger of that as there is in bibliophobia. We have been taught to take this book to be a rule of faith and practice, nay, as our only and infallible rule of faith and practice. I call you to witness that life is made up of faith and practice. These are the two factors in the constitution of human character. The creed is a guide to them, too. I would not give a rush light for a young man who has no creed. A creed is as necessary in a church as it is on Wall street. A creed is a code of religious principles.

"We are come upon times when everybody, men and women, must believe in something, however little it may be. God, immortality, revelation, inspiration, heaven, hell, incarnation, atonement, Holy Ghost, truths beyond all human pen, every one of which enter into our religion. The angels above the ark of the covenant bend their wings and drop their eyes desiring to look into it. And if we throw over these scriptures it is to be never more able to believe anything. We may believe partially an infinite number of things with no Bible, but with no Bible we can know nothing within the province of spiritual truth. Here is the only place in the universe where a spiritual truth has God's verily, verily set upon it. We find fault with the doctrines of the scripture, some of us, but there is no man or woman here that ever found fault with its ethics. The whole world stands humbled before this divine moral code. Here is the decalogue and here is the Sermon on the Mount given by the same lips that uttered the decalogue, and in between the decalogue and the golden rule—the sermon on the mount—stands the ideal man, who came into the world to teach us what a man might be. The highest life and character is

that which are nearest to the divine picture of the ideal man as it is found in this written word of God.

"*Third*, the superstructure. Ye are built upon the foundation, and it seems a very blessed thing to be able to call in Peter to help Paul. They were always helping one another, although once or twice they disagreed, but Peter says that the superstructure of the church is of living stone. The stones that remain of the old Jewish temple have always been the wonder of the world. Josephus speaks of some of them and his dimensions in our own measurement make many of them about forty by twenty feet, wonderful, massive monoliths. What wonderful engineering it must have been that brought them to their high places in the walls. But there is nothing so strange about these mere rocks of the temple as there is in these living stones that enter into this mighty organization, the ideal church of God. One stone in the wall of this living fabric is calling to another, 'Brother, pray for me,' and the stones out of the wall are answering, 'Brother, may God help us all.' Living stones, with eyes to see and hearts to beat, they are pledged together, believing in Christ, as the living stones in a holy house.

"Life in the faith is not our own. It is from Jesus Christ. Paul said: 'I was dead, crucified: but I am alive again. Nevertheless, not I: I live, not yet I: Christ liveth in me.' O, that we might get but a glimpse of the mighty and stupendous truth there is in the parable of the vine and the branches! Christ lives in us! Except that ye eat of the flesh and drink of the blood of the Son of man, there is no life in ye. Except that ye eat of His life and drink of His life, as it shall be turned into your life, there is no life in ye. The life is the Christ that is in us. If we are His the world will find it out. Let us think of that beautiful, simple sentence of five words and try to do likewise. He went about doing good. As the Father has sent the Son into the world, so has he sent you into the world. I came here this morning through a crowded street. The people were jostling one another in their haste to get into the sanctuary or other places. Crowds of men, women and children, every person with an immortal soul, hastening to judgment. Everyone bearing a burden, some heavier, some lighter. That was what brought Jesus Christ from heaven to earth, to go out and make men's lives better. Let us all go about doing good.

"Then, *fourth*, the growth. The fabric made and living, a holy temple unto God has growth. The word growth is not the one ordinarily used. It is the word that is used in connection with organic growth, but growth of a living thing. You are built upon the foundation of the Bible, with Jesus Christ as the chief cornerstone, and as living stones you grow into an holy temple unto the Lord. And the growth of the church, the church divisible, will be measured exactly by that of its individual members. No man or woman has any right to stand still in the Christian life. We must grow. I must be a better man to-morrow than I am to-day. It is God's pleasure that we shall ever live in the grace and the knowledge of our Lord and Saviour Jesus Christ. But it is not simply an individual growth. It is a co-operative growth that we must see in the church. We have those great organizations nowadays called labor unions, men banded together for the protection of their interests. What is the church but a great co-operative labor guild? Let me correct a misapprehension.

"There are men and women here to-day probably who do not belong to any church. I am glad they are here and take this opportunity to say something to them. You think that the church is a company of good people, who are gotten together because they are good, and whom you think consider themselves a little better than anybody else. You therefore, do not look at them kindly always. I want to tell you that your trouble lies in a total misapprehension. The church is not a company of good people: it is a company of people that want to be good: who know their weaknesses and come together in order to strengthen each other. They know that if they stood where you are they would fall: they have not your self confidence. They want the



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benefit of spiritual co-operation and sympathy. You do not want our prayers. You imagine you are better than we are. You think you are strong in your independence. We all need help. We want to be good and by God's grace will help one another to do so. We believe in Christ. It is the true church entering into its new place. May you stand by one another, never speaking an unkind word, holding up the weak knees and feeble hands, running to help the one that is behind, instead of pointing the finger and uttering the wretched word of scandal. Stand by one another until, after awhile, beyond the sore temptation, the struggle in which we all do our best, past the weariness of life, we shall stand within the door of the Father's house.

"And now the last, the consummation. You are builded upon the foundation of the apostles and the prophets. Jesus Christ himself being the chief cornerstone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord. My Brother, the pastor of this church, prayed: 'Almighty God, fill this house with Thy presence and reveal unto us so much of Thy glory as we can bear.'

"What a barren service this would be did not our Father hear this voice. When the temple of Solomon was all ready for dedication in the eleventh year of the king's reign, the day being appointed, the heads of the tribes and the priests and the multitudes from all parts of the earth came into Jerusalem. The hill slopes were crowded and the streets filled with throngs of people. They poured in through the courts of the temple and, all being ready, the king seated upon his throne in the midst of the great court, the signal was given for the bringing up of the old tabernacle that had been with them before. They waited, until down yonder, out of the gate came the selected Levites bearing the sacred things, the old table of the shew bread, the two-lighted candlestick, the brazen altar, the golden altar of incense. Then the choirs shouted back from one great gallery to another. But at last there came a profound silence, for down yonder a company of chosen Levites were bearing the old ark of the covenant. The multitudes, with bated breath, stood motionless while the ark, with its curtains stained and weather beaten, was brought up the marble stairs and in through the outer court, all in solemn silence, until it had passed through the great door, when the king cried, 'Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and let the King of Glory enter in.' And one company of Levites in the choir answered, 'Who is this King of Glory?' And another responded, 'The Lord of Hosts, He is the King of Glory.' Now all the congregation, all the great orchestras of harp and horn sang 'Lift up ye heads, O ye gates, and be ye lift up ye everlasting doors, and let the King of Glory enter in.' And the bearers passed under the curtain of the holiest place and were hidden for a moment, and when the priests came forth a cloud appeared which rose higher and higher above these reverent worshipers and filled the house until the priests could no more minister, by reason of the cloud—the Lord had come to possess His own.

"Arise, O King and saints arise and enter thy rest. Lord, the church waits with longing eyes, thus to be owned and blessed. Enter, enter, enter, with all Thy glorious train, Thy Spirit and Thy word. The Lord is in His holy temple; let all the earth keep silence before Him. Amen, amen."

Dr. J. Howard Suydam made the prayer of dedication in these words:

"O God, Thine is the power and Thine the kingdom and Thine shall be the glory. Amen. We adore Thee because of Thine incommunicable attributes and we bless Thee for those communicated to men. It has pleased Thee to establish Thy church in the world as a means of grace for the salvation and sanctification of Thy saints, as a place of refuge and source of consolation for Thy distressed and sorrowing children and as a light upon the pathway of life through the portals of death to the eternal home. It has pleased Thee to order a place of worship. Through the groves were Thy first temples Thou hast revealed Thy chosen people by types and

tabernacles made by human hands. There Thou hast recorded Thy name; and within their walls the assemblies of Thy people have worshiped Thee through prayer and songs of lofty praise; there the gospel has proclaimed sight to the blind and liberty to those held captive by sin. We recall the history of Thy church for our profit. We rejoice with gratitude over the way Thy Providence has led it. In the wilderness, among the myrtle trees of the valley and amid the fires of persecution the angel of Thy presence has been manifest, and the church has come forth purified, strengthened and taken its station on the mountain summit amid the cedars of Lebanon. We are made glad because of the prospect which opens in vision before Thy church. The prophesies and promises of Thy word constitute the glass through which we look; and we have the sure word of prophecy and the promise is from Him who is the amen. By the prayers of the saints; by the combined power of mind and devotion of soul; through the instrumentality of consecrated wealth; by the results of enterprise this discovery and invention, and by the diffusion of knowledge Thy church is bringing the answer to our daily prayer, "Thy kingdom come." We praise Thee; we magnify Thee; we render Thee our hearty thanks for the church, redeemed by the blood of Thy dear Son, and by which we are made members of the heavenly household.

"O Lord, we have erected this building to Thine honor and for Thy purpose of grace. We have solemnly dedicated it for Thy worship, and we now pray for Thy blessing upon all its interests. May this structure, through its proportions of strength and beauty, with its sky pointing spire, be to all beholders a protest against sin, a power for righteousness and an uplifting benediction. May this pulpit be an expression of divine truth of the revelation from God expounded and illustrated by the wisdom of His servants. May it be fearless; speaking the truth in love. May it ever be full of good cheer. May its utterances be the sweet notes of the gospel story, and prove to be strength for the present and hope for the future. May these seats be the Sabbath home for families; the place of holy convocation for parents with their children —all those included in the blessed covenant; and may they anticipate with gladness their ascent to the holy hill.

"May the singers and the instruments of music be the leaders of the people in their expressions of adoration and thanksgiving before Thy throne. May the sacraments here administered be the true signs and seals of the effectual grace of God; the waters in baptism the symbol of the cleansing blood of our Redeemer; the bread and the wine of the Lord's supper of the inseparable union of Christ and His disciples, and signify for our joy the blessed communion of the saints throughout the world, and those triumphant in heaven. May Thy children here be edified and enlarged. May they lift their eyes and behold the ripened harvest fields awaiting the sickle, and with consecrated hearts and hands, brain and money, may they exert their power to fill the garners, and may the sweet reaction confirm to their experience the words of Jesus that it is more blessed to give than to receive. May the dear children in the home and in the Sunday-school be taught the truths from Thy holy word, and have them enforced by the example and prayers of loving parents and teachers, and may their reward be, in part, in welcoming them into the full communion of the church. May the poor find here true benefactors, and the rich unquestioned channels for their beneficence. May the institutions in this community established for relieving the unfortunate, find here hearty response, intelligent sympathy and liberal contributions. May the cause of missions seeking to diffuse the life giving and civilizing influences of Christianity in the dark continents of the world receive here the encouragement expected from faith impelled by love and informed by wisdom. May this church stand as the exponent of true patriotism which casts out sin as a reproach and exalts righteousness to power, and which makes and executes laws in the interest and for the best good of the whole people. May a large charity

possess this people, such as characterized our fathers when they gave refuge to those who differed about modes of faith, and may they exercise the hospitality of house and pulpit to all who hold to the Lord Jesus as the head of the church.

"Be then pleased to bless those who shall at this altar mutually declare the vows of marriage, when the twain shall be made one and together shall stand upon life's devious pathway. And be then pleased to prepare us for the time when the orange blossom shall be changed for the cypress, and may we, when we die, die in the Lord and leave here the fragrance of a blessed memory. And may those who mourn for us mourn not as those without hope. So, O Thou great head of the church, do we plead for Thy blessing upon Thy bride. With courage, with faith, devising liberal things, the recognition of divine presence and diffusing love like an atmosphere all about us may we enter upon our new relations, privileges and duties in this house now consecrated to Thy service for all time. May the God of our fathers be the God of their children, and prove a mighty fortress, an elevating presence, and in and through Christ Jesus a Redeemer, friend and elder brother, and may generations follow us from this temple on earth to the glory of the upper sanctuary. All of which we ask through Jesus Christ our Lord, to whom with God the Father and God the Holy Ghost we will ascribe eternal praise. Amen."

The concluding exercises of the morning were the anthem, trio, "Praise Ye the Lord," Verdi, rendered by Miss Eaves, Mr. Thomas and Mr. Saunders; the hymn by the congregation, "Great is the Lord our God," and the benediction by Dr. Farrar.

The afternoon service was dedicated to "Our Neighbors" and a goodly assemblage of the neighbors were present. Rev. T. A. Nelson of the Memorial Presbyterian Church, presided and conducted the introductory ceremonies. Seated with him behind the altar were Rev. Dr. Giffin of the Grace M. E. Church; Rev. R. B. Kelsay, D.D., of the Sixth avenue Baptist Church; Rev. Halsey Knapp, D.D., pastor of the Baptist Church at Flatbush; Rev. A. DeWitt Mason of the South Reformed Church; Rev. A. P. Stockwell, associate pastor and pastor of the Centennial chapel; Rev. J. Howard Suydam; Rev. Melville Boyd of All Saints' Episcopal Church; Rev. J. W. Malcolm of the Park Congregational Church.

After the singing of several hymns, in which the Sunday-school joined, and the reading of the scriptures by Dr. Giffin, Dr. Nelson spoke for himself as chairman of the meeting. He said he supposed the first duty that he should discharge was to convey the congratulations of himself and his people to the First Reformed Church. They extended the heartiest congratulations for the great prosperity which had come upon them. The work of one branch of the Christian church was the work of all. The prosperity of one was a common gain, and the added resources of the Dutch church meant good to all hands. This church had sprung full formed, like Minerva from the head of Jove, while his with the churches of many of his fellow ministers on the platform, had been through the season of small things. He had intended to come here with an elaborately prepared speech, full of historical data. In anticipating this, he had plunged into the big two volume history of Kings County, which he had been induced to purchase at a large cost. He perused its depths until it occurred to him that the historical part was left to another, and that therefore his expenditure for the history was superfluous. He was glad, however, to have the book, as it contained the pictures of so many good men—the pictures inserted at their own cost. However, he desired to touch upon one or two historical points.

It was a prover'b that Dutchmen could not see after four o'clock. Whether true or not, the proverb was in the air. The second edifice of this church was so poorly lighted with windows that the congregation could not see inside after four o'clock. That may have been the origin of the proverb. But the facts show that Dutchmen can see after four o'clock. The history of the church is an indication of the extreme keenness of the Dutchmen. The founders of this church

[illegible] when they bought the property near the City hall, which in time had given the opportunity for the erection to God of a house like this.

Another historical fact in connection with the church was the story told of old Domine Van Zandteren, along about 1740, who used to preach the gospel every Sunday, and then give talks on secular subjects some night during the week. One parishioner finally made up his mind that the latter habit was pernicious, so he got up in meeting and reprimanded the pastor. The domine stood looking at the presumptous one for a long time, then leaning over his desk, he exclaimed: "Peter Nagle, if you think you can preach better than I can, come up here and try it." It is recorded that the domine was never interrupted while preaching after that, and he taught what he liked. The speaker hoped that the pastor would be so left by his own will that he might fearlessly speak against the hypocricies of the people and might most clearly be left to see them. It was the duty of the pastor not to sit still but to bestir himself. He would be aided by all his associates on the hill in the forwarding of all good works for the kingdom of heaven.

Such an occasion as this to-day gave the lie to the statement made by the speaker who went through the country some ten years ago saying that by this time Christianity would be a decaying institution and that there would be soon a period when two theatres would be built to every church that was erected. That was false, indeed. A church never went back. If it moved it was to go into better quarters. Sometimes the theatres were glad to take up the discarded shells that the churches left behind. There was a noble work before the First Church, and he hoped and believed that it would be done.

Dr. Giffin was introduced in a felicitous way by the chairman.

He understood that Edison's plan of success was "move on and don't look at the clock." That would not do for him at that time. Had he been one of the old time Methodist ministers, he would have consented to stand on this platform only to act the Jeremiah and offer up lamentation for the richness and extravagance of this holy edifice. He was glad if the Methodists were not smart enough to secure this land near the City hall and then build this church, that these Dutchmen did. The date of the existence of this single parish was nearly twice that of the whole Methodist denomination. He was glad to be here to-day because the Methodists were so Dutch. The Methodists had to go to James Arminius, a Dutchman, born and educated in the land of dykes, for their theory of free grace and salvation. The churches were getting to be more and more alike every year, and he believed that they were getting more Methodistical. He saw the time not far distant when the Dutch church would swing around the circle, adopt their Dutchman Arminius and become Methodists.

The Rev. Dr. Boyd, said, when called upon, that he had always believed and been taught that a Dutchman was like a Scotchman who kept Sunday and anything else he got his hands on. He came here simply to voice his brotherly good wishes and gratification at the splendid new edifice and equipment which the church had become possessed of. The speaker had been born and brought up in the old Collegiate Dutch church of New York, and his father had been an elder there. He knew what his father would say should he come in here to-day. It would be: "Why this is not a Dutch church with all these decorations and this ceremony. This is an Episcopal church." So he thought the Dutch church was getting more like the Episcopal church all the time. [Laughter.] He prayed that not only true success might come to the pastor in his labors, but that spires and pinnacles of the church might be gilded with the sunlight of heaven, which meant the love of God.

Rev. T. De Witt Mason said they had here a Methodist clergyman who told them that all were coming around to the Methodist church, and also an Episcopal who said the Dutch church was coming to the Episcopal fold. Indeed, they confessed with all this that they gained much

help from the old Dutch church to begin with, and perhaps the circle would be completed by their all coming back to the Dutch church again. It was historically true that the old Dutch organization had been at the heart of almost all the development of religious enterprise in this vicinity, and to the First church, perhaps, the greatest credit was due. He had three reasons for feeling proud to stand on this platform. First, because he was a Brooklynite and he felt proud of the influence which the church had extended in the early history of the city. Because he was a minister of the Reformed Dutch Church was another reason for pleasure at this occasion. He was also pastor of the oldest daughter of this church, as the South Church was the first organization to be taken from the membership of the present parish. He stood alone, too, perhaps, as being the only pastor who was really a son of the First Church. His childhood and youth were spent amid scenes of which the names and dates of this structure give record. He had worshiped at the church behind the City hall and had taken his first communion and had his steps turned toward higher things there. He knew the history of this church. He knew of its vicissitudes as well as its successes, and if there was one word of advice at this time it was "Forget not the ancient landmarks which thy fathers set up." He wanted this edifice for the rich and poor alike. He did not believe in two edifices, one for the rich and one for the poor. The prayer going up to God from the humble sanctuary was just as dear as that from the finest cathedral.

Dr. Kelsay said he had brought the warm congratulations of his own heart and of his own church to the First Church. He felt somewhat overcome by the grandeur of this temple. He felt glad because it had been raised to the glory of God. He felt no envy. Indeed, he should not if the whole city was covered with magnificent temples. He did not want such a church for his work and they needed it for theirs. He was glad to have the church come on the heights and participate in the spiritual advancement of this part of the city. With all his heart he extended the right hand of fellowship in the kingdom of God. There always had been harmony among the churches on the hill. Should disunion begin, he trusted that it would take its inception from the Dutch church. That was impossible should it follow out the tradition of the church, and that was to demand the truth from behind the pulpit and in front of it. The successful church must be a living church and must not depend upon architecture, oratory or music. It must be a loving church, for the church gets its love from the Divine source. It must be a giving church and spend of its own as freely as of what is given it in trust. It must be a working church. It would be well enough to come for a few Sundays and look at this grand architecture, but he felt sure that the pastor would soon bring them to terms if they let their energies go no further. If the church had all these qualities, it was sure of success.

Dr. Malcolm, from the Park Congregational Church, brought from his church its congratulations, but more than that, its prayers. He had a sense for architecture, but in the face of the crying needs of united Brooklyn, his sense of the architectural beauty of the place was lost in the sense of the grandeur of the possible work which it represented. The prayers of his people were that they might not fail in this grand work for good, the materials for which were now put in their hands.

Dr. Knapp said he was not so much a neighboring preacher as a neighbor. Living so near he had seen the church rise stone by stone until it was the magnificent cathedral which it was now. This edifice was unique from being one which has been built without the cost comparatively of a dollar to the parish, and stood now without a debt. His were not humorous thoughts to-day. He had felt the solemnity of the occasion. There were those in the audience who had worshiped in the church behind the City hall. When they had gathered together praying God to show them the pillar of fire, God had shown it to them now, and the degree of it was indicated

by the richness of His remembrance. He prayed that they would be as liberal with what they had as with what had been entrusted to them, so that the table of the Lord might never be empty.

The benediction was pronounced by Dr. Norton. The music of the afternoon was done by the regular orchestra of the church. The selections were quartets: "King of love my Shepherd is," Shelley: "Seek ye the Lord," Dr. Robert M. Thomas, tenor in the solo parts, and contralto solo, "O rest in the Lord," from "Elijah," rendered by Miss Dutcher.

The evening service began at 7:30 o'clock. Rev. A. P. Stockwell presided. Dr. Farrar, with Rev. C. L. Wells, D.D., of Flatbush, and Dr. Suydam were on the platform. All the clergymen took part in the introductory exercises. The music of the service was the double quartet, "Send out Thy light," by Gounod; "Gloria in Excelsis," by Wilson; "Lead Kindly Light," by Buck, and "Remember now thy Creator," by Dow, the two latter selections being rendered by the Hatton male quartet. Dr. Wells' historical address was as follows:

Taking his text from Psalm XCVI: 9 6: "O worship the Lord in the beauty of holiness, honor and majesty are before Him. Strength and beauty are in His sanctuary," he said:

"Already the words have been spoken and the prayers offered by which this edifice has been dedicated to the worship of the triune God, Father, Son and Holy Ghost. This day witnesses the realization of fond Christian hopes. The First Reformed Dutch Church of Brooklyn—oldest ecclesiastical organization in the city—once more has a home worthy of its history and equal to the anticipations of the future. In its completed grandeur and beauty, fit to stand, surrounded by these homes, upon which has been lavished the treasures of a refined taste. It is expressive of a culture rightly directed. It manifests in its unity an ever increasing demand of our time, which is by no means to be deprecated, but which may well be stimulated, and in which we rejoice, that that which we consecrate to God and His worship, shall be the very best and the most beautiful we can give, according to the measure of our ability. That treasure is not wasted which is expended for the erection of a church of the Living God. Nay, it represents a force which, rightly directed, shall go into the moral and spiritual life of the community. No man ever contributed a dollar for such a purpose out of the abundance of his wealth, or with self sacrifice from a more limited store, who was not made something better because of the act, and the benefit will bear in no small degree a proportion to the denial and personal cost. The dominant, controlling idea of the church and its service ought to be worship.

"A church building is not simply a meeting place where the people may gather to hear a man preach, listen to his declamation and criticise his oratory and style; a sort of sanctified lyceum; but a sanctuary where God is to be worshiped, and this longing, world tied, time worn spirit of man, brought into communion with the Father in heaven, to wear the crown, grow worthy of his exalted origin and fit for his glorious destiny. These two verses of the Ninetieth Psalm, which I have indicated as the text, contain the idea of the church and its service. First, worship the call of God, 'O worship the Lord.' Second, the fittest expression of our adoration. 'In the beauty of holiness, honor and majesty are before Him, strength and beauty are in His sanctuary.'

"1. WORSHIP—highest, noblest act of man. It is as old as the human race; as universal as the light of heaven; it is in accord with the law of our being. True worship must subordinate the intellect, the heart and the life. To the intellect it is a thought of God; a revelation of the divine majesty, rising so high that it must tax the mightiest efforts of mind. Its demand is apprehension, its nurture elevates and enlarges, its full expression is doctrine. To the heart, religion is a principle to be adopted, subordinating the affections, so that we come to know the love of God; its demand is purity, its development, divine fellowship, its expression, every act of prayer and praise. As to life, religion is renewal: man is "born again" into the kingdom of heaven; its demand is obedience, a sanctified will; its expression holiness of heart, righteousness



MASON.

in the daily living. The church meets each of these conditions. In her ministrations, she aims to serve humanity in each of these spheres. For the intellect, she supplies a creed; for the heart she offers the stimulant and nurture of her service; for the life, the regulations of the law of God, the one demand, entire consecration to the Christ she preaches. So then, the church fixes her hold upon the soul of man and touches all that is tender in him.

"There is, therefore, as you see at once, a place and necessity for forms, rites, ceremonies, through which the heart thus controlled, shall find expression, through which may come the needed culture. Man demands the visible, the outward, the organized. It is true 'Thought mixed with all the surface dust of the globe, molded in the fragments of altars, priests, temples and shrines; men ever embody their strong thoughts and dearest hopes, in forms presentable to the senses.' The reason is at once apparent. Men are not ethereal, but of the earth and the body. The soul is reached through the senses. Deepest feeling must express itself through outward form. Everywhere and always men seek to find visible resting places for the expression of highest thought and deepest desire. Art adorns and beautifies the picture, the status, the delicate tracery, in multitudinous forms, whose aim is, not so much to secure as to adorn. Commerce rears its magnificent structures; literature builds its halls of learning; wealth endows these institutions with hundreds of thousands of dollars. Science arranges for its training, vast museums of the curious and strange, gathered from ocean, earth, air and sea. All these stand as the expression of certain ranges of thought; in turn each seeks to gather force and strives to find expression. What is it but the abstract and the ideal striving to concrete and materialize itself in that which should take hold on life.

"In like manner, the church, in her organization, her form of service, her government, and not less in any of these, in her edifices, seeks to give expression to her faith. To God, the Universal Father, invisible, omnipotent, a spirit, to be worshiped in spirit and in truth, we build temples made with hands. 'The sacred edifices of a people and the outward marks of civilization, refinement, culture.' The church is the exponent then of worship—the worship of God. In its ultimate definition, worship is the sum of the religious life. True worship is not the mere bowing of the head in prayer, or the harmony of voices in holy song. In its reality, it is the whole outgoing of the soul in response to the Father's call. It rests on faith in God, profound homage, self forgotten and a reaching out toward the fulness of an infinite sufficiency. It has been truly said, "Whatever is wise or strong enough in this world to outlive the changes of human administration, will be found to have in it the tincture of an intense faith. They who have most affected the fates of mankind, have not attained their dimensions without bearing a divine secret in their souls. They have been men of faith and prayer, and familiar with an infinite presence; only so have they reached the stature which throws so grand a shadow over history."

"Aspiration uses height toward that which is divine. Worship allies those who bow with the object of their adoration. But there is one need paramount supreme, that in this hour of triumph, we must not forget. In vain we rear the building to be the temple of our praise, stately, adored, if we do not find in it the presence of the holy spirit. He alone really consecrates; the true dedication is His manifestation. He is the shekinah—a blessed presence. Without Him the most magnificent edifice is cold, barren, ugly; with Him the most unpretentious structure, the sod church of the prairie, glorious, 'none other than the house of God and the gate of heaven.' The graces of a rich and genial piety await His coming. He brings as His choicest gifts, zeal in Christian labor, simplicity of faith expressed in outward form, burning energy in the pulpit, sincerity, truth, purity among the people. The icy coldness of the skeptic melts; dead materialism vivifies; sectarian suspicion, quibble, bigotry, give place to fairness, brotherly love reason. This house is dedicated as the temple of the Holy Ghost, consecrated to

[illegible] to God, lead to men. Here souls shall find their highest aspirations satisfied, where the [illegible] of the love of God revealed in Christ, is repeated over and over, and God forbid that we [illegible] should ever fool an utterance, hearts will feel and men and women will grow, and pray. God's peace will come to anxious penitents; when these walls re-echo to harmonies of holy song, and the voice of prayer make on earth the very music of heaven, then God, our Father, will accept the offspring you bring before him, and true glory shall be in this place. 'Come, worship the Lord in the beauty of holiness; fear before him all the earth.'

"II. We come now to the inquiry, What, after all, is the ultimate end, the goal of church and form, the whole array of our worship? 'O, worship the Lord in the beauty of holiness, strength and beauty are in his sanctuary,' strength of a living faith in God revealed in Jesus Christ. The beauty of holiness! An approach to God that ends with itself, that has nothing in it beyond the bending of the knee, the utterance of forms of prayer or adherence to a creed and system, is more than useless—it is a sacrilege and a blasphemy. Bishop Huntington has said that 'all ordinances, all worship, all divine influence and the Messiah's message, all terminate for man in the production of holiness, in the growth of character, and thus in the glory of God. Disturb that uncompromising law, break apart the solemn solitudes of devotion from the market and the household, sever this vision from the multitude where justice and mercy are tempted, and then the sanctuary of God becomes only the cowardly retreat of an imbecile religious sentimentalism or else the shameless parade ground of the hypocrisy.' In any way divorce the church from the lives of men and women in the everyday work of the world and you 'crucify our Lord afresh and put him to open shame.' Alas, may it not be that in too great zeal for æsthetic effect—if we dare to sacrifice use to form—then we 'betray the Son of Man with a kiss.'

"Every church building reared is to be dedicated, first, to God—the triune God, Father, Son and Holy Ghost—and, because dedicated to Father, Son and Holy Ghost, consecrated to humanity. The prophet sings of the real Christ who is to be exalted by the Church in every age and in all the earth. 'The spirit of the Lord is upon thee, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives and the recovering of sight to the blind, to set at liberty them that are bound, and to preach the acceptable year of the Lord.' O, disciples of the Christ, men and women members of the church, here is our mission, here the sphere of holiness, here the adorning of beauty, here the secret of our strength. The only reality of beauty is the beauty of moral qualities; the true measure of our strength is our power for righteousness. Whatever is of and belongs to God must be beautiful; and of all things that He has made, the soul, and as He made it, as His infinite love designs it to be, it is the most beautiful.

"Did you ever study the love of a mother for her child? How she seeks to find expression for the wonderful affection in every possible form; the very fashion of its dress; how she delights to cover her darling with that which is warm in coloring, bright and beautiful; what delicacy of tint, what taste, and most of all, perchance, lavished on that mysterious temple of the heart, the cradle; and when her babe nestles warm and beautiful in all these things, she sees nothing there but her babe, far more beautiful to her than all surroundings, however rich these may be. Now, the world that God has so filled with beauty and so adorned, set around with the golden glory of the morning and crowned with the radiant glow of the evening, is but a cradle and its decorations; garments embroidered for the infant soul. It is man that is the precious thing. It is for him that stars twinkle, suns shine and the universe rolls on in the majesty of its grandeur. It is moral excellency on which the true glory rests and from which the light shines. Material beauty is but the type and symbol of the spiritual. This true beauty comes from above. 'It begins in the heart of God and comes to us by His spirit and is thus wrought out in physical forms.'

"The painting that really touches the finest sensibilities of the soul is not that which depicts the well rounded form of mere sensuous symmetry, but that in which the artist, in some moment of inspiration, has caught the expression of true spirituality; has put on the canvas the pleading of a soul stricken before the mercy seat, or the hope light that glows in the face rejoicing in hope before the father, or, best of all, the true love look of a mother's affection, which generations of painters have sought for in order that they might express the perfection of maternal tenderness and purity in the face of Mary, virgin mother, the Madonna and the Holy Child, Jesus. We may not, cannot, measure the transforming power of conduct. Beauty of holiness is the beauty which shines depicted in the life when the whole being is under the power of the divine spirit, the true nobility, of a Christian manhood. Behold the glory of the church of God and all forms of worship, this divine mission that then may be wrought out in men, this exalted ideal. True to itself, the church stands for the adorning of life, the elevation of the world of humanity; to put the stamp of holiness and hence of beauty on all things, not less on our recreation and amusement than our worship and stern duty. Whatever power resides in theology, whatever in learning or eloquence, there is infinitely more in Christian character, the sacrifice of self, the Christly life obedience:

"Not such the service the bet'ring Father
Requireth at His earthly children's hands,
Not the poor offering of vain rites, but rather
The simple duty man from man demands.
The holier worship which He deigns to bless,
Restores the lost and bends the spirit broken,
And feeds the widow and the fatherless."

"Faith, hope and love, reigning in and molding all our action, so and only thus shall we follow with reverent steps the great example of Him, whose holy work was doing good. So shall the wide earth seem our Father's temple. Each loving life a psalm of gratitude.

"Brethren and friends of the First Reformed Dutch Church of Brooklyn: In thus endeavoring to construct the ideal of the church and its service, I have presented that which is to be your ideal in all your church life and action. To-day, amid these pleasant surroundings, you take your place once more fully equipped among the ecclesiastical organizations of the great and growing city.

"It is a privilege and ought to be esteemed an honor to stand in such a field of labor and have before you so grand an opportunity for usefulness. The men and women, disciples of Christ, in each individual church, have in their hands its welfare. More than any other factor you must determine success or failure. The sources of power are even more in the pews than in the pulpit. The minister is but one man, however earnest eloquent, or orthodox he may be. You are a multitude. He preaches three or four times a week. You are preaching every hour of the day. Men listen to his words. They may give an attentive hearing or they may not. Some may even slumber sometimes, though this, perhaps, is not likely under the utterances of vigor that you know so well and love so much. But the preaching of your daily lives they feel and be sure to know soon and well whether it be for the Christly and the true and pure or a mere formal profession; hence cold and dead and destructive. The heredity of this church ought to make it a living power for good. We have the right to ask for abundant fruitage from such a seed planting. It is hardly necessary to recapitulate in detail, even on such an occasion as this the history of the First Reformed Dutch Church of Brooklyn. It has been told before. The record stands.

"It was my privilege two years ago, when the corner stone of this building was placed in

position, to sketch that history. To review the present time can be only the repeating of that which was then recorded. Pardon me if I emphasize for a moment that this church stands the representative and exponent of the Reformed Dutch Church in America. In its origin a bit of the Netherlands of Holland was planted on Manhattan Island. Good seed it was that found lodgment in the soil of the new world. On the 11th of September, 1609, the Half Moon, a vessel commanded by Hendrick Hudson, passed through the narrows and anchored in New York harbor. The voyage of Hudson was undertaken under the auspices of the Dutch East India Company, a commercial, not a religious enterprise. He was seeking a northwestern passage to the East Indies. As early as 1614, six years before the pilgrims landed at Plymouth Rock in 1623—the permanent colonization of Manhattan Island was begun. The beginning of public worship in New Amsterdam was in 1620, and two years later, in 1628, the first church was formed with fifty communicants, Dutch and Walloons. Certain parts of the services were conducted in the French language. This was the origin of the Reformed Dutch Church in New York. This organization still exists under the title of the Collegiate Reformed Dutch Church, with records unbroken from 1639 down to the present time. Under the Dutch rule this was the only ecclesiastical organization recognized, and Director Governor Peter Stuyvesant, with more zeal than charity, and false to Holland traditions, issued a proclamation against those whom he styled non-conformists, warning them not to hold conventicles not in harmony with the established religion. But the East India Company being appealed to, it rebuked Stuyvesant for his intolerance and commanded him to allow to all the free exercise of religion in their own houses. I often wonder how Stuyvesant came to be so false to the traditions and the spirit of the Church of the fatherland; it is not to be accounted for unless on the supposition that he visited New England and took lessons from the Puritans and imitated their treatment of Baptists and Quakers. His rash zeal was condemned. Finally the directors wrote: 'It is our opinion that at least the conscience of men ought to remain free and unshackeled. Let every one remain free so long as he is modest, moderate, his political conduct irreproachable, and as long as he does not offend others or oppose the government. This maxim of moderation has always been the guide of our magistrates in this city [Amsterdam, Holland], and the consequence has been that people have flocked from every land to this asylum. Tread thus in their steps and we doubt not you will be blessed.' Sound advice: wise words. Well, indeed, for the church if this had ever been her spirit and her practice.

"The first churches on Long Island were established in 1654, at Flatbush, Flatlands and Old Bushwick. The first church of Brooklyn was organized in 1656. I quote from the history read at the laying of the corner-stone, to which I have already referred. From 1654 to 1802 the Dutch churches in Kings County were associated; they were collegiate, supplied by the same ministers; the same names appear as ministers of each of these churches. The history of one is the history of all. I find that the register of pastors who had served the church of Flatbush from 1654, with perhaps a single exception, contain the same names as the register of the church of Brooklyn. This succession was truly apostolic. They were men of piety, zeal, eloquence, magnifying the office of the ministry loyal to the truth. The independent individual history of the church begins with the present century.

"This edifice is the fifth structure erected for Divine worship by the organization. You have heard more than once, for is it not written in the chronicles of the city of Brooklyn and will not the society of Old Brooklynites keep the records fresh of the first building erected in 1665? It stood on the highway in which is now Fulton Street, between Lawrence and Bridge. It was not a large structure, but met the wants of the people for one hundred years. In 1766 this building was pulled down and the second erected on the same site. This was a great advance

an evolution, rather. An old manuscript says: 'It stood in the middle of the road leading from the ferry into the country. * * * * The road was spacious, and a carriage and wagon track passed around each end, forming an oblong circle (curious circle) remitting at either end, and a miserable road it was, filled with mud holes and large rocks.' The street commissioners of those days were perhaps the ancestors of the present generation, and the laws of heredity may hold good. It was a large square edifice. The walls were thick, strong and solid, like the theology taught within made to stand, to defy the storm, to be a shelter and a refuge. The bell hung in an open belfry; sharp-toned, it rang out clear. For that day, 1766, it was as great a triumph in church erection as this building is for 1891. It did not stand so long as its predecessor, only a little over forty years.

"In 1805 a property was purchased on what is now Joralemon street, and in 1807 the third building was erected. The corner-stone was laid May 15, and the Church was dedicated December 23 of the same year. Let our builders of the present take notice that the Dutch are not always slow. Tradition says that this church building was complete in every respect. It was built of dark blue stone, and presented a very imposing appearance. It was, however, destined to a shorter period of use than either of the former structures. It stood only a little more than a quarter of a century. During this period, in 1814, the consistory was incorporated with the title, 'The Reformed Protestant Dutch Church of the Town of Brooklyn, in the County of Kings.' A formidable title this, but expressive; declarative of the protest of the Reformation; the testimony of a purified Church, a banner displayed because of the truth; the rallying cry of the Church of the gloryfied Christ for the centuries; an exalted Savior; the atoning sacrifice of the Lamb of God, the divine response to the world cry of want and woe and sin. We believe in 'God the Father Almighty, maker of Heaven and earth, and in Jesus Christ, His only begotton Son, our Lord.' 'Justification by faith.' A Church born out of the travail of the Reformation must ever remain loyal to Christ and truth.

"It is interesting to note the names of the consistory thus incorporated, verifying for us to-day God's covenant, 'Instead of the fathers shall be the children.' We find familiar family names, well known and honored, not only in the religious history of this county of Kings, but prominent in polities, in business, and in all the walks of life: Fernandes Suydam, Walter Berry, Jeremiah Johnson and John Lefferts, for elders; Jeremiah Brower, Lambert Schenck, Abraham De Bevoise and Abraham Remsen, for deacons.

"In 1833 the growing needs of the increasing congregation, then under the pastoral care of Rev. Dr. Maurice W. Dwight, led the consistory to determine on the erection of a new church on this site between Joralemon and Livingston streets. The corner stone of this edifice was laid May 2, 1834. In the names of the building committee we find again titles that have such a familiar sound we repeat them: Jeremiah Johnson, Leffert Lefferts, Samuel Smith, John S. Bergen, John Skillman, Garret Bergen, Theodorus Polhemus and John Schenck. This building was dedicated to the worship of the triune Jehovah May 7, 1835. It stood for a half century, fulfilling its mission, thronged week after week with devout worshipers. At the time of its erection, in style of architecture, in its commodious arrangements, in finish and adornment, it was chief among the public buildings of the then village of Brooklyn.

"The history of the church from the erection of this edifice runs almost parallel with that of the city. A city charter was granted to Brooklyn, April 8, 1834, the church edifice was consecrated in May, 1835. Look back over the half century during which the stately building on Joralemon street served its purpose; how memorable in the records of the church, how wonderful in the annals of the nation. In the church we witness the establishment and progress of the grand enterprises which aim at the conversion of the world. Missionary undertakings inaugurated,

which in their magnificence, with wide reach of purpose, in plans for the future, in the efficiency of present working, excite our wonder and call forth gratitude to Almighty God. In that period the church of the United States may be said to have risen approximately to the assertion of her privilege, expanding with the development of the country, meeting to a large extent at least the tremendous demands made upon her resources. I need not remind you what this period wrought for the nation, progress, transition, revolution. Midway was the lurid glare of civil strife; our ears yet hear the echoes of that tremendous struggle, which in its final issue settled for this people the question of nationality.

"Many of us know how these times tested the faith and courage of the church. Through all this period the Reformed Dutch Church in America, of which the church is a constituent part, proved loyal to the Government and faithful to her trust. Small, few in numbers, limited as to territorial extent, she has borne her full share in the great work of the Church of God, liberal, tolerant, progressive, in the direction of a true progress. Among our churches this First Church of Brooklyn stood with those in the lead for liberality, faithfulness and devotion to the truth. Perhaps the culmination of power and vigor was during the score of years from 1804 to 1884. From 1833 to 1865 the church was served by three pastors: 1833–1855, Rev. Dr. Maurice W. Dwight; 1855–1859, Rev. Dr. A. P. Low Gieson; 1860–1865, Rev. Dr. A. A. Willets. The last two named are still among the living, honored ministers of the gospel, the one in the Presbyterian church, the other in our own communion. From 1865 to 1885 there were also three pastors—Rev. Dr. J. Kimball, 1865–1874; Rev. H. Dickson, 1875–1877, and Rev. Dr. D. N. Vandeveer, 1878–1880. Time does not permit us to linger with the memories called forth by the repetition of these honored names. Of the entire number there are yet spared to labor in the church. Three others have departed. 'The memory of the just is blessed.' This score of years, from 1804 to 1884, were years of development, power and a vigorous church life. The contributions of the church for that period, for religious and benevolent purposes outside of and in addition to individual church expenses, whether from pew rents or contributions, reached the sum of $[illegible]. With a recorded membership of only 400, and that means a working force not to exceed 300, the charities of this congregation for several years amounted to $15,000 per annum. The record of such a past is worthy of commemoration and calls for gratitude. The First Church of Brooklyn has no reason to regret that which has been, and every cause to anticipate the future with a courage born of faith in God. It is delightful for me to linger here. I call to mind one and another of the faithful men that this church has given from our membership for the general work of the church. With some of them it has been my privilege to be associated in various endeavors. Wise in counsel, they were energetic yet prudent in action.

"But I may not indulge in personal reminiscences lest you weary of the garrulity of one no longer young. Whatever the past has been, however glorious, the now, this living, throbbing present is with us and a yet possible grander future awaits. In 1850 the church building and the whole property in the rear of the city hall was disposed of.

"From a new born city of 30,000 inhabitants Brooklyn had now grown to be a metropolis of nearly 700,000. To-day [illegible] is within the limits of truth. But this wonderful growth and development was away from the locality occupied by this church. It had come to stand in the midst of business. It faced the city hall. On one side were the court house and municipal buildings; on the other stores and offices. It was evident, even to the superficial observer, that the time had come for a new departure. The old location and the church building, in which, for more than half a century, the congregation had worshipped, was very dear to them, hallowed by so many associations. There a succession of earnest, devoted ministers had proclaimed the

gospel. The old family pew was sacred, linked with that which is most precious in family life. Here parents and children sat together; it was easy to recall that Lord's day of gladness when, for the first time, the household was united in the holy communion, and then the holy consecration when the children of many prayers received the sign of the covenant in the sprinkled water of baptism, the seal of God's promise.

"Then, too, were given the mutual vows of the service which unites two lives in one, the sacred union of Christian manhood and womanhood, not degraded to a mere civil contract; but consecrated with divine presence and receiving the benediction of the church. Here, too, had been spoken words of comfort. The triumphant strain, 'I am the Resurrection and the Life, saith the Lord,' with its hope and cheer, rising like a pæan of victory to quiet breaking hearts.

"Can we wonder at the hesitation, or be at all surprised at the reluctance, with which the people and consistory consented to the change. It was of great importance that when the change was made it should be in such method as to insure success. It was right, nay, it was imperative, that haste should be made slowly. It is possible for zeal to outrun wisdom's speed, may be at the sacrifice of safety. It was fortunate that the affairs of the old church were in the hands of men who felt the sacredness of the trust regardless of carping criticism. It is so easy for us sometimes to exhaust our energies in giving advice; in telling other people how they ought to do, the work for which they, and not we, are responsible, and then flatter ourselves into the belief that we are doing God's service as keen, eagled-eyed watchmen on the walls of Zion. The decision once made to move from the old locality, plans were carefully laid and prudently executed. The lots on which these commodious buildings have been erected were purchased in 1887. The adjoining chapel was first opened for worship February 3, 1889, and the corner stone of this edifice was laid, November 9, 1889. It was my privilege on that occasion, in a brief historical sketch, to use this language: 'To-day is begun the erection of a church edifice that in extent, in architectural proportions, in its fitness for its purpose, in its expression of ecclesiastical ideas shall far surpass any of its predecessors; to stand as an ornament to this part of our city, in which elegant structures, homes of Christian culture and refinement are multiplying so rapidly.' To-day that promise is fullfilled. These hopes have reached their fruition. The building is completed and given in solemn consecration for all time to the service of Him in whose name its erection was undertaken.

"I need not follow the process of erection. It is enough that with thanksgiving the top stone has been laid. 'Grace, grace unto it.' May this auditorium, so well adapted to the purpose for which it is designed, be made an holy place by the presence of the Divine Spirit. These windows through which the light of heaven comes to us, symbol of the Holy Ghost, perpetuate the memory of those who have lived and loved and served.

"We may not allow our thought to linger and yet there is one name that arrests our attention, that of George Kissam. When the corner-stone was placed in position he was a member of the building committee. He achieved his victory in December, 1889. A man to be remembered, a faithful, devoted servant of the church for Christ's sake, whom he followed. In recalling my acquaintance with him I am impressed chiefly by the memory of his deep interest in and devoted affection for this church, with which he had been so long identified—it was very dear to him. The symbolism of the design in the memorial window that recalls his dignified and genial personality is appropriate and expressive. The water of life, gift of the Christ, when and as He gives Himself. It declares that full freedom of that gospel which our friend loved so much. In nothing did He rejoice more than in the proclamation of welcome to all men to this flowing stream: 'Ho! every one that thirsteth, come ye to the waters.'

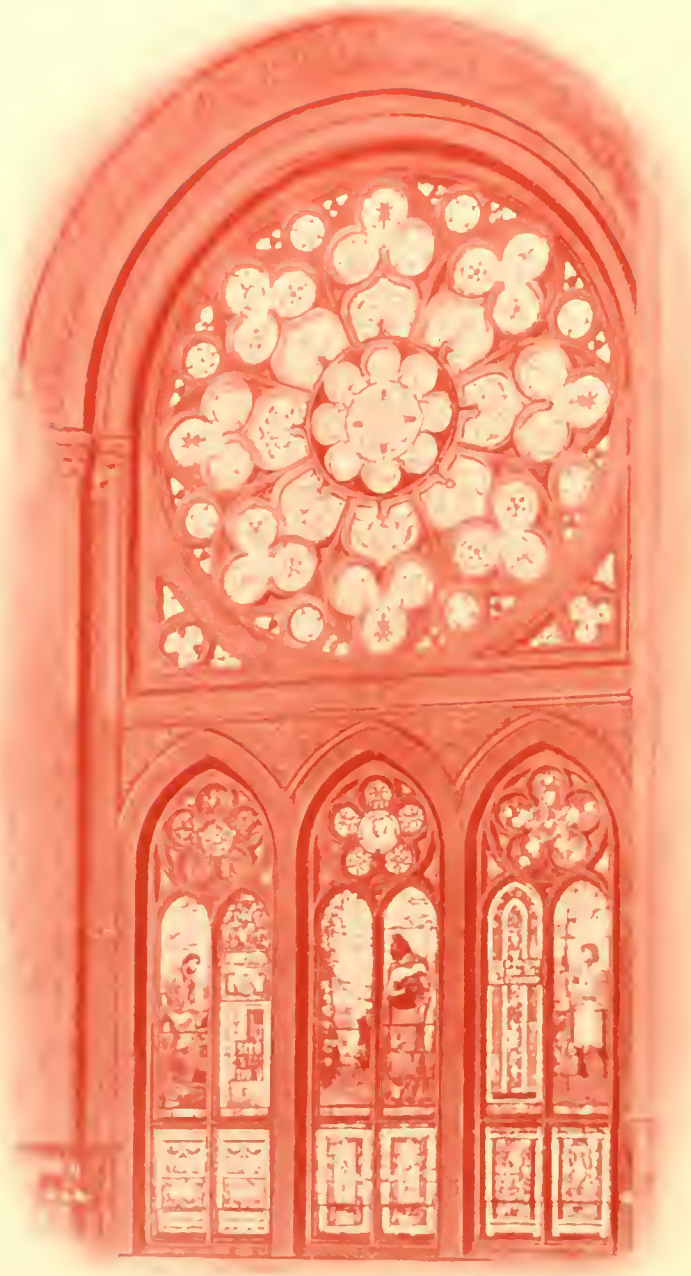
"From the close of the ministry of Rev. Dr. D. N. Vanderveer to the early summer of 1890

the church was without a pastor. In June of that year the Rev. James W. Farrar, the pastor of a United Presbyterian church in Philadelphia, was called to the pastorate and was installed in his office on the 25th of the following September. The record of his ministry thus far is before you. He was welcomed with enthusiasm and hope. It is needless to say that this hope has in no wise been disappointed. The dedication services of this day form a fitting close of the first year of a ministry that has commended itself to the church and to the community, by earnestness, loyalty to the truth and constant exaltation of the ever living Christ.

"We may be sure that in the utterances of this pulpit there will be no uncertain sound—only the clear, distinct proclamation of the gospel of a risen Christ—the divine remedy for human sin—God's help for man in the love and pressing need of his being. This, after all, is the only test of orthodoxy that we recognize. Let the word of God be tried by the most searching criticism, higher or lower. Put truth in the crucible, let the dross be consumed, the gold is fire proof. Have no fear of the investigations of an honest scholarship. The Bible will ever live to be a light upon the darkness, man's guide to happiness and God.

"This house that you have builded, grand and beautiful as it is in all its fair proportions, is only the form, the expression, the body of a living soul that must dwell within if this church of God fulfils its mission. There is a building to be reared which excels in beauty and grandeur any earthly structure, however costly—the building up of men in the Christly character. Only as such building rises is there strength and beauty in the holy places of the most high. In vain the granite and the marble, in vain adornments of art and sculptor's chisel and the painter's genius. Failing in this the church fails in the great purpose for which it is in the world—to lift man up to God and win the kingdoms of earth for our Lord Christ. It is for you, the people, the members of this historic church, to make it a living power for good. Great things are expected from you. 'Unto whom much is given, from them much shall be required.' Be faithful, be true, be Christly. I read this fable. It teaches us what our true work and responsibility is. It shows the secret of our power.

"Once on a time Christian faith heard of a formidable incursion of her enemies, come in the guise of friends. It might well have been in this year of grace 1891; an attack to be aimed at her heart. She mustered her teachers and her preachers, all this host—a vast army—beyond her expectation, a multitude armed with weapons of latest manufacture, with all the modern improvements, glittering steel flashing in the light, cimiter blades keen, sharp and bright. In her service were enlisted learning, and art, and music and architecture. But as she reviewed the army her countenance fell—alas that which she thought iron and steel were only toys, tin-plate the swords were, the men pewter, and the lead of words, the breastplates the soft linen of pleasure; the helmets were plumed vanity—pride of opinion; the colors, spider webs of systems of philosophy; the spears, canes of conjecture, soft pine or hollow reeds; the cannons, wooden tubes; the powder, poppy seeds, and the balls made of glass. Her servants had sold their heaven-forged weapons and substituted these; beautiful, grand, but worthless for the fight. They had sallied forth to the conflict without the sword of the spirit, which is the word of God. She flashed her scorn on all the splendid array. She bade them back to her own armory to be re-equipped, and then, bowing at her feet, received the touch of power. They obeyed; the flimsy shams were thrown aside. Re-armed with the steel of God's all conquering truth, they went forth to the conflict. No longer weak or cowardly, they marched with firm step to the music of the divine love; they saw now the shining form of one like unto the Son of God, who led them on. The victory was won, 'and the kingdoms of this world became the kingdoms of our Lord and the Christ.' Glory be to the Father and to the Son and to the Holy Ghost; as it was in the beginning, is now and ever shall be, world without end. Amen."



SCHENCK, VAN ORDEN, LOTT.

CHAPTER VI.

Description of the New House of Worship

THE NEW church edifice was designed by Mr. George L. Morse, a well-known Brooklynarchitect, who also designed the Franklin Trust Company building, the Brooklyn *Eagle* building, and other well-known public buildings in Brooklyn and elsewhere. He has given special attention to church architecture, and has met with great success in this line.

EXTERIOR. — In the selection of the style for the proposed building the committee expressed a preference for the Gothic, and so that was adopted instead of the prevailing and perhaps more popular Romanesque, but the architect has designed his work in the free, modernized French rather than the more conventional English style.

In describing the exterior it is proper to first call attention to the stone tower and spire, 212 feet high, which is at the street corner. At the other extremity of the Seventh avenue front is a stone porch with open arches wide enough to admit carriages. Over its parapet wall are massive flying buttresses terminating against the main building. In the centre of the Seventh avenue front, under the lofty gable, is the main entrance, recessed eight feet by a succession of Gothic columns, having two wide double doorways, separated by a column, and crowned by a Gothic canopy, ending in a richly carved finial 38 feet high. The space under the arches and over the doorways is piereed for stained glass windows and richly carved. It has evidently been the purpose to give pre-eminenee in architectural effect to the main entrance as a very important feature of the building.

The chapel, which is at the rear, on Carroll street, is not placed in the usual manner. Although it was built a year prior to the main building, it is not made a detached or semi-detached building, but is united with the main structure under a common roof, thus giving greater importance to the whole, and adding breadth, grandeur and dignity to the composition. The most striking characteristic of the external design is the bold treatment and breaking up of the masses and the absence of elaborate and expensive detail of finish. It is apparent that the designer intended to set an example of simplicity and to demonstrate that ostentation and strained effect are not only unnecessary, but inappropriate, in ecclesiastical work. Perhaps the most satisfactory feature of the completed building is the perfect harmony, symmetry and proportion of the parts of the entire work, and in this respect the interior has been as conscientiously studied as the exterior.

In a church having the interior character of this the clear story exterior treatment is always to be expected, but here the architect has aimed at bolder and more effective results by carrying up the side walls to a greater height, omitting the clear story treatment and making the feature of the sides the commanding north and south transept gables, 80 feet in height, in which are great windows helpful to both the interior and exterior effect, and giving the added inclosed space to the former. It is commendable that the design of the exterior of this building is a complete index to the interior treatment. The whole scheme of the building seems to have had

a beginning with the interior plan and purpose, which, it must be admitted, is of the first importance. The exterior has been made subordinate to this, but in exact conformity to it, with the result of a coherent and consistent whole.

The material is granite to the top of first floor, including all the steps, and the entire superstructure to top of spire is of Salem, Ind., lime stone. The entrances and exits are very ample, there being six wide double doorways, distributed on the front, rear and side.

Whatever the final judgment may be as to the exact rating of this edifice as an architectural example, the palm of excellence will undoubtedly be given to the interior design if placed in competition with that of the exterior. That this should be so is evidenced by conspicuous examples the world over. The interior of a church is for the people who build it and avail themselves



of its benefits, and whatever there is of real utility of convenience and adaptation to its purpose is of the interior and not at all of the exterior. It is therefore deserving of the best efforts of the designer.

In this church edifice the interior plan is suggestive of the true ecclesiastical form of nave, aisle and transept. The nave is spanned by a semi-circular vaulted ceiling, 60 feet in height and 30 feet span. The intersecting arch of the transept is of the same height and width. The triforum spaces are open to the auditorium by richly ornamental open arcades, the supporting columns being of variegated marble. While this interior church treatment is conceded to admit of grander effects than any other, the supporting columns so essential are always an objection. The attempt has been made here to secure all the advantages of this treatment and avoid to a great extent its disadvantages by a reduction of the columns to one-half the usual number. This has been accomplished without sacrifice of architectural propriety.



THE EMPTY TOMB

The glass surface of the church, for the purpose of light, was made unusually large in order that rich, warm colors might be used in the stained glass and decoration. The two transept windows are 21 feet in width and 44 in height, and the rose window under the main gable of the front is 21 feet in diameter. All the window tracery of the front and a large portion of the side tracery is of stone. The elaborate decoration is done in polychromatic tints, but is so softly blended and toned down by the richly colored opalescent glass as to be quiet and restful in effect.

The seating is on the ampitheatre plan. The floor has a fall toward the pulpit of four feet six inches, and by the circular arrangement of the pews each sitting exactly faces the vocal point on the speaker's platform. The pews are of antique oak.

It so happened that the space between the pulpit, a most conspicuous place, where of necessity all eyes are constantly directed, and which for this reason should be the most considerately treated, was only a bare wall surface. The problem of making this what it ought to be was solved as follows: First of all a reredos was built across the deeply recessed archway, 19 feet high and 25 feet wide. In general it may be described as a series of gothic columns, arches, canopies and paneling of elaborate design executed in wood, but finished in metal, the entire surface being plated solid with aluminum and lacquered to imitate old bronze. The pastor's entrance to the pulpit platform is through the paneling. In the centre the reredos terminates at the top with three gables or canopies symbolic of the Trinity. Under each of these is a 3.8x5.8 tablet, on which is written in illuminated gothic text the law as set forth in the ten commandments. Under the tablets, at the floor line, are settles for the clergy. Flanking the canopies at the top are figures of the four envangelists.

Over the reredos is a mural painting by Vergelio Tojetti entitled "The Empty Tomb." It is fourteen feet high and twenty-one feet wide. The conception of thus occupying that space was a happy thought of Dr. Farrar's who worked up the details for the artist after a careful study of the subject. Two different theories are held by Bible students in regard to this stone which enclosed the opening of the sepulchre; one is that the stone was round like a millstone, and was moved back and forth in a groove; another is that a large square, or oblong stone, was placed in front, supported by a large boulder. The latter is the one decided upon from the fact of its having been used in the scenic illustrations of the Oberamerhau and generally accepted as the best definition of the text. This seems to correspond with the statement of Matthew: "For the angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it." The angel is represented as sitting upon the large boulder with his arm raised, pointing heavenward, replying to the anxious inquiry of the woman, "He is not here: for He is risen."

The whole of the interior—the frame of the iridescent pictures—is pale brown, gold and oak. The browns vary from a coffee tone to a reddish tint at the top of the columns that seem almost magenta. The organ pipes are touched and glittering with gold. In the centre is a huge golden chandlier hung from a windlass that is hidden, with scores of electric globes and gas jets. There are several other chandeliers, but they are all lost beside the splendor of this. The finest feature of the interior is the stained glass memorial windows through which the sunshine filters and the light softly falls. So cleverly is the decoration done that the whole interior seems but one magnificent setting for these windows.

THE MEMORIAL WINDOWS.

The completion and dedication of a church edifice with nearly every window a Memorial Window is perhaps without a parallel in the city of Brooklyn, and this fact is due to the peculiar circumstances in which the Building Committee was placed when the building was nearly completed. The cost of placing stained glass or decorative windows throughout the church, which should be in harmony with the other surroundings, was found to be greater than the amount appropriated for this purpose. After considerable discussion the way out of the difficulty was suggested by Mr. Charles L. Rickerson, who offered to place at his own expense a Decorative Art Window to fill the unoccupied space on the west end of the north side of the church. The generous offer of Mr. Rickerson was accepted, and this led to the offer of Mr. Frederick B. Schenck to fill another space with a Memorial Window in memory of his father, for many years an officer and devout member of this church. Others followed his example, and when the building was completed and ready for use, every space except one had been filled by Memorial Windows, of the most elaborate and artistic designs, each individual selecting for a subject some one of the parables, or other scenes described in the Bible, all of which present forcible truths in the form of object lessons.

The Rickerson Window. Mr. Rickerson, in selecting a subject for a Decorative Window, chose a familiar theme, but one which required much time and thought to work out in all its details. He thought of the beautiful church with all its attractive features, so inviting to the stranger,—and then of the invitation given by the Master, — "Come unto Me all ye that labor and heavy laden, and I will give you rest." The "Rest Window" then, was the theme he chose, and what seemed to him the most fitting illustration was that of Bunyon's beautiful allegory, "Pilgrim's Progress."

"Now, I saw in my dream that the highway up which Christian was to go was fenced on either side with a wall, and that wall was called Salvation. Up this way, therefore, did burdened Christian run, but not without great difficulty, because of the load on his back. He ran thus till he came to a place somewhat ascending, and upon that place stood a cross, and a little below in the bottom, a sepulchre. So I saw in my dream that just as Christian came up with the cross his burden loosed from his shoulders, and fell from off his back."

The artist has caught the scene where Christian is just emerging from the darkness of despair, when he "thought that the day of judgment was come and that he was not ready for it."

The glorious sunlight suddenly bursts upon his vision,—he sees before him the cross transfixed in the solid rock, while beneath flows the River of Life, along down the ages past continuing on and on till time shall be no more.

In the dim distance are the delectable mountains, reviving faith, awakening hope, and bringing joy and peace to the weary pilgrim.

"Then was Christian glad and lightsome, and said with a merry heart, 'He hath given me rest by his sorrow, and life by his death.'"

Every detail in this beautifully wrought mental picture is brought out in the rich colorings and fine settings of the artist.

One has said: "The Rickerson window, by Mr. Colgate, is a beautiful representation of 'Christian', Bunyan's Pilgrim, nearing the close of his journey. He arrives at the Cross, stands in contemplation before it, and, as he takes in all its blessed meaning, and applies its merits, a new and saving faith is born within him which illumines his eye and brings peace to his



RICKERSON

heart. His burden falls from his shoulders, and feeling that his work is finished, he stands in that happy condition so well expressed in the Cinquefoil, like sheaf of wheat fully ripe, waiting for the reaper's sickle. Finished work.

"This window is a splendid piece of workmanship, and is in the highest sense artistic and expressive."

The three central windows on the north side of the church were designed to make a whole in color, though with three different subjects, and constituting three different memorials. They count as one with the surrounding wall as a setting. The phases of our Saviour's life which they depict stand out clearly and forcefully. The subject srepresented are, "THE SOWER," "THE GOOD SHEPHERD," and the "LABORER IN THE VINEYARD."

THE SOWER. "Behold a sower went forth to sow." Here, in showing the type of the young Jewish husbandman the designer has expended his finest art. The figure is motif and its execution is the triumph of the window.

The sower as he sows is full of life and motion. He tramps along a rocky hillside; his head clean cut against the yellow evening sky; his face full of the pathetic laboring of his race. Shining seeds fall from his outstretched swinging hand, sharply outlined against the luminous green of the country. His tunic falls only to his knees, and is an indescribable blending of tints and tones. A pale red, yellow girdle or sash is round about his waist. The inscription reads: "THE SEED IS THE WORD OF GOD."

The subject selected is eminently fitted for the place it occupies and does honor to the donor as well as to the designer of the window. It was the gift of Frederick B. Schenck, an elder of this church in memory of his father, Oscar Schenck, who for many years occupied the same position. A sketch of his life will be found near the close of Chapter III. of this work.

THE GOOD SHEPHERD. "I am the Good Shepherd." This stands in the centre panel the apostheosis of Christianity. He is in the midst of a mountainous country. The hills climb high in the background, and through a bend in them a wide mountain stream dashes along. A lamb nestles peacefully in the Saviour's arms, and an Eastern sheep stands wonderingly at His side. A halo rests on the Christ's head, and the onlooker sees that it is that that has given tone to the sky throughout the whole window.

The Christ himself is like unto one of the old masters. "I am the Good Shepherd" is told in every line of His face. He is barefoot, dressed in a long robe, with purple underskirt and green over dress or tunic. A long cloak of reddish yellow-brown falls from His shoulders, letting just a glimpse of rich, red sleeve be seen.

This was the gift of Mr. Henry D. Van Orden, in memory of his wife, who was for many years a devoted member of the church. Mr. Van Orden himself, who is still living, was for many years an elder in the church, Superintendent of the Sunday-school, and active in the devotional meetings. He was also for many years Counsellor for the church in all legal matters.

These three windows were all executed by Heinicke & Bowen.

THE LABORER IN THE VINEYARD. The window as a whole is rich in subdued "lights." Only in the right hand panel and in the decorative ornaments at the base has the designer permitted himself the use of delicate tones. But this right hand panel is very dainty and soft. It shows the Laborer in the Vineyard tilling up the vines. He, too, has the Judean look, but the face has lost the pathos. His tunic is a dainty pink, setting finely upon his swarthy knees. The vines are of a varying green, which harmonize well. Above shines the same yellow sky, and this is the verse thereon: "Go ye also into His Vineyard."

This window was presented by the family of James R. Lott, for many years an elder in this church, a sketch of whose life appears in a previous chapter of this work.

CHRIST HEALING THE SICK.—This window is to the right, or east of the three panel window. In the foreground is seen the figure of a cripple, helplessly reclining on the earth, his head resting upon the supporting knee of a compassionate friend. The wan face, the nerveless muscles, the crutch by his side, tell at a glance his sad condition and his great need. His closed eyes show his utter exhaustion and his helplessness, which is so deep that even the approach of the Saviour fails to arouse him. But the friend kneeling by the sick man looks up with eager glance to the Great Physician, craves His pity and His aid, and receives His answer in the look of divine compassion, the out-stretched hand and the word of love and power—"*Arise and walk.*"

The treatment of this theme reflects great credit upon the skill and taste of the firm doing the work. The benign dignity in the face and figure of the Christ is especially attractive, while the masses of foliage on the pillar at whose base the cripple is lying, the folds of the robe and drapery, and the distant vistas of trees and sky is wonderfully realistic and beautiful. The effect of the opalescent glass freely used in the construction of the window is soft and deep, and the entire character of the work is such as renders the window a worthy decoration of the splendid edifice. The tablets on the base of the window indicate its purpose and its theme. That on the left hand reads "In Memoriam, Theodore L. Mason, M. D.; Born 1803; Died 1882. Elder in this Church 1866-1882." In the right hand panel is the text "Who went about doing good and healing all that were oppressed, for God was with Him." Acts x:3-8.

This window was designed and executed by the firm of Heuser & Hausleiter, of Brooklyn, and is a worthy, as it is the sole representative in this church of the capabilities of Brooklyn in this branch of decorative art.

This window was the gift of the children of Theodore L. Mason, M. D., a sketch of whose life will be found in another part of this work.

CHRIST AND THE WOMAN OF SAMARIA.—This is the first window on the south side of the church, between the three-panel window and the gallery. It bears this inscription: "In loving memory of George Kissam, December 10, 1889." It was the gift of his widow. Christ is seated at the well after his day's journey, with his disciples, who have continued on to the city of Sychar to buy bread. The city is clearly seen not far distant against the deepening sky of the reclining day. A Samaritan woman comes to draw water. One arm rests on the wall of the well, the other hangs at her side, and in her hand she carries an earthern jar.

Indifferent to the purpose which has led her hither, she stands in an attitude of earnest attention, listening to the wondrous words of the stranger. In the distance are dark hills, which, together with the city and the early evening sky, form a very effective background. The drapery of the figure is delicate and beautiful, that of the woman being of the richest shades of olive, ruby and purple, while that of Christ bears soft tones of blue and orange brown. The upper part of the window is enriched by a crown of brilliant jewels, and the base bears the following text: "And Jesus answered and said unto her. Whosoever drinketh of this water shall thirst again; but whosoever shall drink of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life."

This window was executed by the Tiffany Glass Co.

[A sketch of Mr. Kissam will be found in another part of this work].

A large three-panel window in the center of the church on the south side corresponds with the one opposite on the north side. The panel contains three memorial windows, representing "The Prodigal Son," "The Parable of the Talents," and "The Empty Tomb."

THE PRODIGAL SON.—Unlike most memorial windows which form a constant, though beautiful reminder of one great loss or sorrow, this window is full of joyful memories. It is not for any one member of Mr. Suydam's family, but is a memorial to his ancestors who have been so well known in forming the history of Long Island and its character. The window is well arranged for a composition in which two figures are prominent, for, as is shown in the accompanying picture, it is divided into two large panels and two smaller ones by an inverted cross. The subject which the artist has so successfully worked upon is "The Prodigal Son," one familiar to all, but in which there is always room for a new and original treatment. On the one panel is the figure of the father, a little larger than life size, somewhat bowed from age, and of great dignity. The head, slightly bent forward, is thickly crowned with silvery hair. The face glows with a noble joy and gladness upon the return of the boy, and there is a large generosity evidenced in the outstretched hand with uplifted palms. A long robe of many rich colors falls from his shoulders in graceful folds to the marble steps to the entrance of the house. In the other panel in a position of dejection, submission and entreaty, the son is crouched, leaning heavily in his weakness upon a staff. He is begging his father to make him one of the servants. His garments are torn and meager and in well marked contrast to the luxuriousness of those worn by the father. The tone of the picture is light and the background of meadowland and of sky and clouds is done in somewhat brighter colors than is usual. The high coloring is due to a peculiar process which has been made use of by Heinicke & Bowen of New York. Instead of using paints in securing the effects of tone and graduation of color, it has been secured by using thousands of pieces of glass, and placing them together so as to keep out the light or let it freely shine through the window. That kind of work takes much longer than other methods, and wonderous effects are secured by it. In the lower panels, which are of a rich green in color, there is the quotation, "I will arise and go to my father," and also the name "Suydam." In one corner of the lower right hand panel is the family crest, which has the date of 1096 worked in a rich design, and heavily jeweled. The upper part of the window contains a crown, set with jewels, and is surrounded by a delicate design in harmoniously combined colors.

THE PARABLE OF THE TALENTS.—This composition, which forms the centre of the three-panel window, shows the two servants to whom their lord had given two and five talents as returning to him after having gained other talents, conscious of their faithfulness and sure of their master's approval. He receives them at the door with those words beginning: "Well done, good and faithful servant," which are inscribed on the window. Beyond the dwelling the landscape stretches to the horizon beneath a blue sky, which forms a pleasing contrast to the deep color of the draperies of the figures. The rich purple robe of the master is extremely beautiful, and the garments of the servants are subordinated to that of their lord. The window was placed by the children of Jaques Cortelyou, whose residence and family homestead, on the corner of Fifth avenue and Third street, was for many years renowned as one of the old landmarks of Brooklyn. Mr. Cortelyou was an attendant of the church when Brooklyn was little more than a village, and continued his connection until he removed to his farm in Dutchess County, N. Y.

THE EMPTY TOMB.—This window is a repetition of the painting by Fabritius on the rear wall of the church. It forms a very pretty setting, and the colors are artistically arranged to suit the subject. A detailed description is unnecessary, as it tells its own story. Below the design is the following inscription:

In Memory of Margaret T. Spicer
Erected by her Husband and Children

The building is steam heated by indirect radiation, supplemented by direct radiators for use in severe cold weather. The ventilation at bottom and top is induced by the exhaust heat, aided, when required, by fan blowers, by live steam, and is carried on by means of the ventilating tower, which is a conspicuous feature on the north side. The smoke stack is also in this tower.

The chapel contains a large lecture room, with a handsome parlor on one end and a room on the other which is used for the pastor's robing room and for other purposes. The lecture room is used for weekly prayer meetings, and on Sunday for the primary department of the Sunday-school. The second floor of the chapel is used for the adult department of the Sunday-school. It has a timber ceiling thirty-nine feet high, and has a gallery on three sides.

The Building Committee consisted of Charles W. Osborn, chairman; J. D. Willis, C. L. Rickerson and Frederick B. Schenck.

The contractors for the different branches of the work, were all well known skillful mechanics, and everything was done in a thorough, workmanlike manner. The erection of the tall spire was completed without an accident of any kind.

CHAPTER VII.

Growth and Progress of the Church from 1887 to 1894—Sketch of Dr. Farrar—Auxiliary Societies—Ladies' Aid Society P. M. M. Fraternity, The Do Something Society, The King's Daughters—The Sunday School; Mission Schools.

THE growth of the Church during the past seven years is phenomenal, and the entire character of the membership has changed. Not only the Catholic but almost every Protestant denomination is represented. Episcopal, Presbyterian, Baptist, Methodist, Congregational, Lutheran, all meet together on common ground, and sectarianism is an "unknown quantity." One stone after another has been added to the spiritual edifice, and there was "neither hammer nor axe nor any tool of iron heard in the house while it was building." The doctrines of the Dutch church have not been neglected, but have been presented in such a manner that none could take exception to them. With a membership of over seven hundred, all, or nearly all, have readily subscribed to the creed, and if they do not accept all the doctrines of the church they make no opposition. It would be difficult to find in any body of Christian believers more perfect harmony than exists in this church. It is a progressive church. While the old landmarks have not been lost sight of, new methods have been introduced which have proved both popular and instructive, and have conduced to a growth in grace. The introduction of the Methodist custom of holding watch meeting services on New Year's eve, was a startling innovation. The services at first were held in the lecture room with rather a small attendance. The following year some five hundred gathered in the main edifice where appropriate services were held. The beginning of 1890 was the most notable service held. Eight hundred people gathered there at the midnight hour and listened to a most delightful service of song and other impressive services, and when the solemn notes of

the clock announced the departure of the old year, and the organ pealed forth its deep and gladsome sounds, there was joy and rejoicing in every heart.

Another custom introduced by Dr. Farrar was that of Easter service. He has found much to admire in the old time customs of the Catholic and Episcopal churches, and sees no reason why they should enjoy the monopoly of so much that is good and beautiful. This service in the church has improved each year, and that of the present year—1896—was the most impressive of any ever held. Every detail in the closing scenes of our Saviour's passion was graphically portrayed by the choir. The church was not only packed to its utmost capacity, but many were unable to gain admittance beyond the inner door. Nightly meetings were held for two weeks previous to Easter and prominent ministers of other denominations invited to speak. Through these efforts many were brought to unite with the church on Easter Sunday. It is noteworthy in this connection that the day following Easter Sunday was the two hundred and fortieth anniversary of the first preaching services ever held in Brooklyn. A record of this interesting event is retained in a card placed among the floral decorations—"1656-1896." This is shown in an interior view of the church photographed for the occasion and reproduced as a permanent illustration in this work, thus perpetuating two interesting events in the history of this church.

If the old precentor of long ago could look in upon the service of a Sabbath day and listen to the deep tones of the organ and the hundreds of voices which accompany it in hymns of praise he would be astonished beyond measure. The organ is one of the finest in the city of Brooklyn. The music is conducted by a quartet, led by Mr. Chase, who possesses a strong, rich tenor voice, of sweetest melody, that touches the heart and evokes praise and thanksgiving from the worshippers. Mr. Chase is known far and near as the "blind tenor," he being totally blind, an affection which overtook him long after he had reached manhood, and deprived him of the ordinary means of obtaining a livelihood, but the cultivation of his voice—one of nature's richest gifts—has enabled him to keep the wolf from the door, and the warm friendship of the pastor and people of this church has been a source of joy and comfort as well as encouragement to him. Aided by his devoted wife, he commits everything to memory. Through the aid of kind friends he was enabled to go abroad in the autumn of 1890 and continue his musical studies under well known instructors.

The Friday evening prayer meetings of the church are well attended and the services conducted in such a manner as to avoid the monotonous and often stereotyped methods attending church prayer meetings. The services are varied from time to time, and abundant opportunity given to those willing to contribute to the interest of the meetings.

An early morning prayer meeting was started in the autumn of 1892 by three or four members of the church for the special purposes of holding up the pastor's hands, and invoking the divine blessing on the morning service. This has been productive of much good, though attended by small numbers.

Probably the most potent influence exerted in building up and cementing the church together is the pastoral work. Few pastors would ever think of covering so wide a field. With a membership of over seven hundred he manages to visit at least once in the year nearly every member. The sick, the afflicted and the dying receive his special attention, and the "God bless you" that have fallen from the lips of the recipients of his kindness and sympathy would fill a volume.

REV. JAMES MCNALL FARRAR, D. D.

In the early ages both Christian and surname often had their origin in individual achievements, and were given to represent the character of the individual. It is a noteworthy fact—as the name indicates—that the Farrars in every age have been men of strong will, and resolute character, ready to do and to die in defense of the cause they espoused.

The name of Farrar is said to have been derived from the Latin and French word signifying *Iron*, and was doubtless first used to designate a locality where that metal was found. As a family name it was first known in England from Gualkeline or Walkeline de Ferrariis, a Norman of destinction, attached to William, Duke of Normandy, before the invasion, A. D. 1066. From him all of the name in England and America have descended. Henry de Ferrars, his son, is on the Roll of Battle Abbey (a list of the principal commanders and companions in arms of William the Conqueror,) and was the first of the family who settled in England, which he did immediately after the Conquest. When the general survey of the realm, recorded in Doomsday Book, was made by order of King William I., in the fourteenth year of his reign, this Henry de Ferrars was one of the commissioners appointed for that great service. "That he was a person of much eminency, both for knowledge and integrity, there is no doubt; otherwise it is not likely that he would have been entrusted in so high and weighty an employment." He bore for his arms—Argent, six horse-shoes pierced, sable (*Collins' Peerage*).

Great diversities are observed in the spelling of the name, but in all these the horse-shoe, as the predominating emblem in the coat-of-arms, evinces the identity of the race.

The first of this family whose name is connected with this country was Nicholas Farrar, a descendant of the Yorkshire line of the family, and a near relative of that pious and resolute martyr, Dr. Robert Farrar, Bishop of St. David's, who sealed the truth of the Protestant religion with his blood in the reign of Queen Mary, March 30, 1555. This Nicholas Farrar was a distinguished member of the Virginia Company, which held its courts at his house. His sons, John and Nicholas, were successively Deputy Governors of the Virginia Company. William settled in Virginia before his father's death.

The first of the name in New England was John Farrar, of Hingham, Mass., who came from Norfolk Co., England, in 1035. In the fifth generation the name is spelled Farrar.

Hon. Timothy Farrar, LL.D., one of the most noted lawyers and jurists in the country, was a descendant of this family. He was Associate Justice of the Supreme Court in 1791, and declined the Chief-Justiceship in 1802. He wrote the "Review of the Dred Scott Case," "Trial of the Constitution," "Adequacy of the Constitution," "State Rights," "Power of Congress over Territories," etc.

The most distinguished member of this family in modern times was Canon Farrar, the noted prelate of the English Church, whose lectures, books and other achievements have made his fame world wide, and endowed him with a leading position in this field of activity. On the occasion of his visit to this country in 1885, Canon Farrar devoted considerable attention to the American branch of the family, and while in Philadelphia he had several mutually interesting conferences with Dr. Farrar who was at the time pastor of the United Presbyterian Church in that city.

Rev. James McNall Farrar, son of James and Jane McNall Farrar, was born near Candor, Pa., June 16, 1853. His childhood was uneventful, but he early manifested a strong love for books and was assiduous in his studies. At the age of sixteen he entered the preparatory department of Westminster College, a United Presbyterian institution situated at New Wilmington, Pa.

He made rapid progress in his studies, both in the preparatory and higher departments, and gave special attention to such branches as would best fit him for the medical profession, which at that time was his choice. After prayerful consideration, however, he decided to enter the ministry. He went to Princeton Theological Seminary, one of the best and most efficient theological institutions in this country, from which many of our ablest divines, especially those of the Calvinistic school have graduated. Dr. Farrar was graduated in 1878, and was licensed to preach by the Frankfort Presbytery in May, 1878; on December 10th of the same year he was ordained to the ministry by the Wheeling Presbytery. He was pastor of the United Presbyterian Church at Harrisville and labored there with great success for six years. During the latter part of his pastorate he received a flattering call to Wooster, Ohio, to succeed Dr. D. A. Wallace, who was then the most noted preacher in the United Presbyterian demonstration and had built up the church into great prominence. At the same time Dr. Farrar received a call to the Fourth Church of Philadelphia. He did not allow pecuniary considerations to influence his choice, as the salary offered by the former was $3,000 more than that of the latter. In accepting the call of the Fourth Church he saw greater opportunities for effective and aggressive work, and so it proved, as shown by the action of this church at the close of his labors six years later. He was installed as pastor of that church September 20, 1884. When he left it to come to Brooklyn in the spring of 1890 its debt had long ago been entirely removed, its membership had more than doubled, and its prosperity in every other way very forcibly emphasized. During his pastorate of this church his religious views as well as his church polity had broadened and enlarged and at the time of his separation he had reached that point when he was no longer in accord with the restrictions, and desired a more liberal field in which to labor. On preaching his first sermon in the new chapel it was the unanimously expressed wish of the congregation, as far as could be ascertained, to extend him a call, and when the opportunity was finally given for a public expression of sentiment it was hearty, enthusiastic and unanimous.



DR. FARRAR'S STUDY.

The growth of the church from the beginning of his pastorate to the present time is pronounced. His labors have been tireless and incessant, and no one unless with a constitution of *iron* (as his name indicates,) could have stood the strain. His broad catholicity is shown in the fact that in a church of over seven hundred members, representing *twelve different denominations*, he has never in one of his sermons, so far as known, given offense to a single individual. He stands on the broad platform of the Fatherhood of God and the universal Brotherhood of Man; and Catholic and Protestant, Calvinist and Wesleyan, are alike benefitted by his preaching. As a sermonizer he is very painstaking, methodical and accomplished. He keeps on average thirty outlines of sermons constantly on hand. From these he makes his selections early in the week, never later than Tuesday. Keeping it in his mind by directing his reading and observation

according until Thursday, when he writes it out in full, using a typewriter. He then takes the manuscript to the pulpit with him, but rarely presents the sermon from his mind as it was impressed through the exercise of composition, being blessed with a memory which enables him to reproduce it from the pulpit word for word throughout. He is not, however, a slave to his memory, often repudiating by choice his prepared phraseology as it may appear advisable in the course of delivery. His sermons abound in pointed illustrations which serve to fix on the mind lasting impressions, and to the hearer are landmarks, enabling him to recall in consecutive order the main points in the discourse. His delivery is faultless, his gestures natural and easy, his voice clear, smooth and musical, and he is never at a loss for a word to express his thoughts regardless of any previous preparation. His illustrations are frequently caught on the impulse of the moment and made to serve their purpose.

A writer says of him: "He is new in the very best sense. There is nothing old-fashioned about him except his Bible faith. He brings no disturbing crotchets into the pulpit; no theories or notions; but he does dress up the old truths in most striking and appropriate garb. But the grand feature of his preaching is his moral philosophy. Nothing is too high or low in the daily experience of men and women to serve for an illustration, an invitation or a warning; no fact of modern science is too refractory to bend to his power of illustrating Bible truth. And you cannot get away from him or his thought. You carry his sermon away with you, because he has hammered it into your mind with pictorial nails. He has hung up pictures in the chambers of your memory, and you cannot take them down. No wonder he himself confesses that he dares not repeat a sermon. He knows he would be caught at it, for each one bears its own particular marks. There is no old-fashioned firstly, secondly, up to fifthly, about his preaching, but a thought and a style that belongs to to-day, yet which have not a speck of sensationalism about them. * * * His is the strength of cheerfulness, and his is a practical mind which turns willingly and intelligently to its task. He is a good organizer, with very practical ideas of his beneficent work."

He has the natural gift, improved by constant use—which few ministers of the gospel possess—that of interesting children. His Sabbath morning sermons to children of say five to ten minutes, preceding the regular service, have been one of the marked features of his pastorate, and have not only had a *drawing* influence on the parents, but have helped to swell the lists of the Sunday-school. Having a family of little children of his own, he has a natural love for the children, and they know his voice and follow him as the lambs follow the shepherd.

Dr. Farrar's weekly exposition of the international series of lessons in our own school awakened a deep interest in the study of the lesson, and the attention of the Brooklyn Sunday School Union being called to the fact, he was invited to give a weekly exposition of the lesson on Saturday afternoons at the rooms of the Young Men's Christian Association, which is attended by representatives of at least one-third of the Sunday Schools of Brooklyn. All his work in this line is methodical, simple and practical, and his ideas readily absorbed by the dullest teacher. Probably his greatest auxiliary work has been in connection with the P. M. M. Fraternity which has already been alluded to. His power as an organizer has been shown in every undertaking, and his influence over the young people of the church of both sexes is shown in their loyalty and devotion to him as their pastor, guide and companion.

In his pastoral work none are overlooked; the rich and poor alike receive his attention, and the sick, the suffering and dying receive comfort and strength, and renewed faith in the promises of God through his ministrations.

Dr. Farrar is in every sense of the word a man of the people,—or, as Paul puts it "*all things to all men*;" frank, open, generous,—he not only has a strong hold on the affections of his own

people, but whenever he appears at any public gathering he is sure to receive a hearty welcome. He is just as much at home in the neighboring churches as he is in his own, and neither in the pulpit or out of it has he ever made any attempt at proselyting. He would much prefer that those who have a church home should remain where they are. While hundreds of strangers gather to hear his Sunday evening sermons, (the pews being free on these occasions), his own people are seldom absent from their accustomed place of worship. As pastor he belongs to his own church, but as a man he belongs to the whole people of Brooklyn, and is the life of every social gathering, and is equally at home among every class whether professional or laymen. Gifted with "mother wit," quick at repartee, he says the right thing at the right time and in the right place. During his pastorate of this church his "lines have fallen to him in pleasant places and he has enjoyed a goodly heritage," but if misfortune, sorrow, or affliction should overtake him, there is little doubt that his firm dependence on, and implicit faith in, God would carry him safely through.

Under Divine Providence he owes much of his success in and out of the pulpit to his loving helpmate. Gifted with rare Christian graces, with a beauty of person and manner, her influence is felt throughout the whole community. "Who is she that looketh forth as the morning, fair as the moon, clear as the sun?" "Give her of the fruit of her hands; and let her own works praise her in the gates." Mrs. Farrar—*nee* Ellen J. Merrick, is the daughter of Henderson and Eleanor Merrick, of near Kenneth Square, Pa.

MEMBERS OF THE CONSISTORY FROM 1891 TO 1896.

1891—*Elders.* Silas B. Dutcher, Charles W. Osborne, Charles L. Rickerson, Frederick B. Schenck: *Deacons:* James S. Suydam, Frank S. Field, Gerrit Smith, James W. Davis.

1892—*Elders:* William A. Hall in place of Silas B. Dutcher, Osborne, Rickerson, and Schenck, continued; *Deacons:* Charles P. Manney in place of James W. Davis, Field, Smith and Suydam continued.

1893—*Elders:* Osborne, Rickerson, Schenck, Hall; *Deacons:* Harry J. Brainerd, in place of Gerrit Smith, resigned.

1894—*Elders:* Osborne, Rickerson, Schenck, Hall; *Deacons:* Suydam, Field, Brainerd, Manney.

1894—*Elders:* Osborne, Rickerson, Schenck, Hall; *Deacons:* Suydam, Field, Brainerd, Manney.

1895—*Elders:* Osborne, Rickerson, Schenck, Hall; *Deacons:* Suydam, Field, Brainerd, Manney.

1895—*Elders:* Osborne, Rickerson, Schenck, Hall; *Deacons:* Suydam, Field, Brainerd, Manney, Forrest M. Towl.

1896—*Elders:* Hall, Osborne, Rickerson, Schenck; *Deacons.* Suydam, Brainerd, Towl, Geo. W. Shiebler.

REGULAR SERVICES. Morning service, 11 o'clock, beginning with a sermon to the Junior Congregation; Sabbath School from 3 to 4 p. m.; Young People's prayer and praise service, 7 p. m.; evening service, 8 o'clock; Congregational prayer meeting, Friday, 8 p. m.

AUXILIARY SOCIETIES.

The usual auxiliary societies for the division of church work have proved effective in this as in all other church organizations. The first as well as the largest of those under the management of the ladies of the church is

THE LADIES' AID SOCIETY. "The Ladies' Aid Society of the First Reformed Church of Brooklyn," was organized March, 1880. Its object as specified in the constitution is "to promote in every way the social, benevolent, and spiritual interest of the church." It started with a membership of fifty-three, many of the original members serving its interests faithfully year after year. Its first president was Mrs. K. M. Meserole, who served for two years, since which time Mrs. James S. Suydam has been president.

From October to May each year, one afternoon in every two weeks, the ladies have met to sew; not only the poor in both the church and mission have been cared for, but many outside charities have been assisted. Nearly 1000 new garments have been cut and made, and much good clothing has been donated. Valuable boxes of clothing and household goods have been sent at different times; west, to a home-missionary family; to the sufferers in the South Sea Islands, and to the Salvation Army. In our own city "The Children's Aid Society," "Industrial Schools," "Babies Nursery," and "Van Brunt St. Mission," have each and all received substantial aid.

The receptions and social entertainments given the congregation, have been under the auspices of the Society, and have always indicated kindly feeling and generous hospitality. The different members have aimed to call on the strangers in the church, and to try in all ways to make them feel at home.

The beautiful communion table now in the church was a gift from the Society, and arrangements are now under way to present Dr. Farrar's Crayon to the "relic room."

THE P. M. M. FRATERNITY AND THE DUTCH ARMS.—Soon after Dr. Farrar began his work here, he organized a Young Men's Bible Class, which met in the gallery of the church. The number increased from week to week until it exceeded one hundred members. To continue the good work through the week, begun on Sunday, was a matter of serious thought and much anxiety at first. A few liberal members of the congregation appreciating the importance of the work came to his aid and a permanent place of meeting was the result, and a permanent organization formed known as the Farrar Chapter of P. M. M. Fraternity.

The building which is the home of Farrar chapter is called the Dutch Arms, and it is owing mainly to the public spirit of wealthy members of the church that Farrar chapter has such a palatial abiding place. The original cost of the building furnished was about $40,000, but, owing to peculiar circumstances, the chapter, shortly after its organization, a few years ago, was enabled to get possession for about $26,000 and has now occupied it about two years.

The cabalistic letters, P. M. M. F. stand for Physical, Mental and Moral Fraternity. Farrar chapter is the first of this unique fraternity, which its promoters believe is destined to become a power among young people's societies. The fraternity name—physical, mental and moral—explains that its principal objects are to cultivate, build up and strengthen the three-fold nature of man, and as the constitution says, "to make better men in the service of church, state and nation." It has prospered from the beginning. The young women soon became a part of the fraternity under a similar organization to that of the young men, and while the two are distinct and separate and occupy the chapter house at different hours of the day, the young women, until 4 o'clock in the afternoon, and the young men afterward, they are most harmonious in carrying out the objects of the fraternity.

This unsectarian but evangelical organization now consists of one hundred and twenty five active members, young men over eighteen years of age, of good moral standing, who will aid the objects of the fraternity; fifty-five associate members, young women more than seventeen years of age, under the same conditions as the young men; fourteen honorary members who have performed distinguished service in the cause of the fraternity; fifteen honorary associate members, the wives of trustees, honorary members and others, whom they may elect, and thirty junior members, young men under the required age. The monthly dues of the young men are one dollar and of the young women fifty cents.

In the basement of the building, which is one of the handsomest on Prospect Heights, is the billiard room, gymnasium and a fine dining room under the supervision of a capable *chef*. On the first floor are the parlor, library and reading room, all artistically furnished, a fine piano and elegant pictures being leading attractions, and the reading matter covering all the leading foreign and domestic periodicals. On the second floor are the women's parlor, the office and game rooms, where cards, chess, checkers and other games may be played. The third floor is devoted mainly to dormitories suitable for the occupation of young men members of the fraternity who may chance to need them.



DUTCH ARMS SOCIETIES

Every alternate Saturday evening the young men of the Fraternity who desire to cultivate their debating or elocutionary abilities have a congress in which many of the live questions of the day are discussed and oftentimes in a manner that would put to shame many members of our real congress. On intervening Saturday evenings entertainments of a social character are given and at these entertainments the chapter is never at a loss for either native or outside talent to make up an attractive programme. Once a month at least the young women are invited to join in the entertainments. The fair members have organizations the same as the young men and have the use of the entire building, and in addition have a sewing school in connection with which, and in many other ways, they do a great deal of charitable work. The associate members are divided in committees on American affairs, foreign affairs, science, sociology, religion, education, art, literature, finance, commerce and miscellanies.

Mr. George W. Shiebler, was the second president elected by the members of the Farrar chapter, is a man of distinguished presence and great administrative ability. He ably assisted Dr. Farrar, and had a most successful administration.

Mrs. John W. Simmons, who was first selected by the women as president of the associate members, was just the one to give effective direction in the responsible executive position which she occupied, and all then interested predicted with confidence the establishment of a live and permanent Young Woman's organization. She was succeeded by Mrs. Albert A. Leach.

The officers for the present year are as follows: *Active*—President, Jesse C. Woodhull; First Vice-President, H. B. Plumb; Second Vice-President, E. A. Hall; Treasurer, Frederick W. Cooper; Recording Secretary, George W. Hanna. *Associate*—President, Mrs. A. A. Leach; First Vice-President, Miss Emily F. Ableman; Treasurer, Mrs. Robert J. Cooper; Corresponding Secretary, Miss Maud Guest; Recording Secretary, Miss Carrie M. White. Board of Trustees—President, Jesse C. Woodhull; Secretary, Harry J. Brainerd; Treasurer, A. Van Der Werken; the Rev. Dr. James M. Farrar, Franklyn Anderson, Charles F. Brooks, Charles L. Rickerson, O. G. Rafferty, J. Ditmars, James S. Suydam, Robert A. Pinkerton, George W. Shiebler, William A. Hall, and Horatio Stewart.

Young Ladies' Mission Circle.—This Society was organized in April, 1892, by Mrs. Farrar, the special object being to aid the Board of Foreign Missions, and also the Board of Domestic Missions, by special and yearly contributions as well as to awaken a general interest in mission work. In its four years' work it has accomplished good results. Some of the most devoted and earnest workers in the church are connected with this society. It has a membership of fifty-two. The following are the present officers: President, Mrs. F. M. Towl; Vice-President, Miss Perkins; Recording Secretary, Miss Wood; Corresponding Secretary, Miss Juring; Treasurer, Miss H. M. Juring.

The Do Something Circle.—The object of this Society is indicated by the name—*to do something*—for the cause of Christ. It was organized in the Spring of 1890 by Mrs. H. Huffman Brown, with a membership of twenty-two girls between the ages of eleven and sixteen. Mrs. Brown is an earnest, enthusiastic worker, and has the happy gift of enthusing others. She has taken up an entire new line of work, viz. the Indian Mission connected with the Reformed Church. The work of the little Circle is not limited to this however; the children are taught the pleasure and delight of doing good, and imparting happiness to the needy and afflicted. Mrs. Brown made a number of visits with the children to the children's wards in Seney Hospital, presenting these unfortunates with gifts of dolls, books, etc., thus affording mutual pleasure, and giving a practical illustration of the proverb that "It is more blessed to give than to receive." There is no work in the church more worthy of commendation than that of training the younger members for practical work. The funds are raised chiefly through entertainments, etc. The sum of thirty-three dollars was contributed to the Indian Mission, besides smaller sums for various objects. The membership of the Circle has increased to thirty-five, and it bids fair to excel some of the older societies. The Secretary is Miss Gertrude Ditmars.

Reformed Chapter, No. 94, of the Brotherhood of Andrew and Philip.—The promoter of this organization was Deacon Forrest M. Towl, the object being to educate the boys and young men in practical Christian work. The members hold themselves in readiness at all times to assist the pastor in his work. The Young People's Prayer and Praise Service during the early hour of Sunday evenings, is largely supported by the Brotherhood, and the Boys' Brigade is made up mostly of these members. The President, Deacon Towl, has the love and respect of the boys, and the effect of his labors is apparent in the increased interest in spiritual matters among the younger members of the congregation. The Vice-President is George W. Shiebler, and the Secretary, A. R. Weart.

The King's Daughters.—A Circle of the Order of the King's Daughters was organized in this church in the spring of 1896. While every christian worker in the country is familiar with the name of this order, comparatively few are acquainted with its aims, objects and purposes, and its methods of working.

It is one of the most unique and remarkable of the great religious societies that have come into existence during the past quarter of a century. It was founded by ten women in New York City, January 13, 1886. Its constitution states that its aims and purposes are "to develop spiritual life and to stimulate Christian activities," and that all who accept these "aims and purposes" and who "hold themselves responsible to The King, our Lord and Savior, Jesus Christ, are welcomed to membership.

As the name indicates, the Order accepts and teaches the "Fatherhood of God and the Brotherhood of Man," and its first work is to strive to win the individual heart for Christ, so that the individual life may be governed and guided by His Spirit.

The order recognizes no dividing lines, whether of race, creed or social conditions, among the children of God, but welcomes all alike to an earnest effort to love Christ and to serve Him. Referring to it on the platform, a public speaker recently said: "It is the only absolutely Catholic organization known to me." The editor of a well known religious paper wrote of it: "It is one of the two greatest human forces now at work in the world to bring about the unity of the church of God."

Its founders desired as little publicity and as little organization as possible, but they have evidently been led by ways they did not choose, for the Order spread with amazing rapidity. Their badge, a small silver cross bearing the initials of their watch-word, "In His Name," is now worn all over the world, and the Corresponding Secretary is in official communication with nearly every nation. The organization was incorporated in 1886, and in 1891 the word International was legally added to its title, as long before that time its work had become world wide.

The King's Daughters are responsible only to the King for their choice of a field of labor, hence in all details relating to the work there is largest liberty. The object is not to cumber the service with needless organization, but to unite women willing or eager to do the Master's work, in a way to secure to each the sympathy and co-operation of all; and to induce all to widen the circle of helpfulness by drawing into it constantly more hands to work for humanity, and more and more hearts to love the King.

The order works in groups called Circles. These vary in size, some having ten members, or even less, some numbering hundreds. There are state and county branches, chapters and city unions in America and Canada, and national branches in foreign lands. Its order of service is "the heart, the home, the church, and the world." While the organization is absolutely *inter*-denominational, perfect loyalty to that branch of the church to which its members belong is insisted upon, and all Circles at work in churches are under the teaching and guidance of their own pastor or rector.

What are they doing "for the love of Christ and in His name?" Everything that can help the souls and bodies of the children of God; building churches, paying mortgages on those already built, building and furnishing parsonages and rectories, educating young men and women for the ministry and for the foreign mission field, taking care of orphans and widows, of the old and the sick, building hospitals and infirmaries, maintaining day nurseries and kindergartens, sending trained nurses to the homes of the poor, and following the sailors out upon the lonely seas with evidences of loving care for their spiritual and bodily welfare.

The circle of Beuckelen Consecrated Workers was organized on Sunday, May 17, 1896, with the following young ladies, all of whom were members of the Sabbath School: Belle Plowman, Leader; Georgiana Pease, Vice Leader; B. Millie Nissen, Recording Secretary; Millie C. Louis, Corresponding Secretary; Gertrude Gelien, Treasurer. Alice E. Pease, Ada Plowman, Carrie Kemble, Florence Jackson, Edith Volker.

The Circle took for its motto, "Tojour pret," (always ready) and for its scripture motto, "I can do all things, through Christ, which strengthenth me." The circle was formally recognized by the church, on the evening of June 12th, 1866, and a charge given to each member by the pastor.

Members of the Circle rendered effective service during the summer of 1866, for which they deserve great credit. A family consisting of eight persons (of whom four were little children), were found in an utter destitute condition, sleeping in the park. They were provided with a home by the members of the Circle and placed beyond immediate want. Another family of seven who were destitute (the children being members of our Sunday-school), were provided with food and their rent paid. This little Circle promises to be a helpful auxiliary in the work of the church.

THE SUNDAY SCHOOL.

The credit of having established the first Sunday-school in this country has many claimants. The first movements in this direction began about 1812–15, and soon spread throughout every part of the country. The matter received the attention of the people of Brooklyn as early as 1815, and in the spring following a public meeting was called for March 27, 1816, to be held in Mr. Evan Beynon's school room, in which "Christians of every denomination in Brooklyn, all who are advocates for decency and order, and all who are friends to the promulgation of the fundamental truths of our common religion," are invited to attend. The Brooklyn Sunday-school Union was organized April 8th, of that year. The Dutch were slow to adopt the new fangled ideas of progressive New England. They clung tenaciously to the good old customs of their ancestors, and it was not until thirteen years after the introduction of Sabbath schools in Brooklyn that the First Reformed Protestant Dutch Church decided to establish a "nursery" for the instruction of their children. The children were taught the creed and other lessons by the domine as soon as they were old enough to read. As early as 1819 Nehemiah Denton, a member of this church, opened a Sunday-school for colored people in the kitchen of his dwelling. His school increased in numbers and outgrew its contracted quarters and was finally removed to a small school room which stood in the corner of Gowanus lane and the Post road. The school was maintained successfully for seven years.

It was not until 1828 that steps were taken to organize a school in connection with this church. In June of that year a meeting was called to consider the expediency of establishing a Sunday-school in the lecture room of the new building then in course of construction, located on the northwest corner of the church lot. At this meeting a resolution was adopted declaring that it is expedient to organize a Sunday-school as soon as possible. At a subsequent meeting, presumably of church members, Adrian Hegeman was elected Superintendent, Samuel Smith and Martinus Schoonmaker, assistants; and Miss Mary Van Brunt and Miss Harriet Silliman female superintendents. Thomas Hegeman was elected secretary. With a superintendent and five assistants the school was well equipped for work. Among the teachers at that time were the Misses Olcott, Moon, Silliman and other ladies, and among the male teachers were John S. and Archibald T. Lawrence, James Duffield, A. J. Beekman, John D. Prince and others. The number of scholars did not probably exceed one hundred, the list, however, is not given. The number of male teachers at that time exceeded the female, while at the present time the reverse is the case in a ratio of at least *five to one*. This may be accounted for by the fact that we live in a busy age, and men are too much engrossed in their business affairs to devote time for the study of the lesson. For many years after the organization of Sunday-schools the children were taught the catechism, which

required but little effort on the part of the teacher. Now a teacher must be "thoroughly furnished," fully equipped and well prepared for each Sunday's lesson if he would succeed.

Adrian Hegeman continued in office as Superintendent until 1830, when he left to unite with the Second or Central Reformed Dutch Church. By the approval of the Consistory, Abraham J. Beekman was elected to succeed him, and under his management there was a steady growth and increasing interest in the work.

The records for 1845 show that the annual meeting was held June 13th of that year. The Superintendent's report for that year covers about fifteen hundred words. There were at that time sixty three boys and one hundred girls, thirteen female and nine male teachers, making a total of one hundred and eighty-four. The library contained some six hundred volumes. The contributions for benevolent purposes amounted to $34.59. The Superintendent states that "There has been no conversions during the past year; we have great reason to lament our spiritual barrenness; this should lead to greater ferveney, activity, and zeal," etc.

Mr. Abraham J. Beekman, who had been serving as Superintendent for many years, resigned in 1844. Mr. J. L. Van Derwater was elected in his place. R. Graves was elected Assistant-Superintendent, Miss DeForest, Female Superintendent, and David Talmadge, Secretary. All the officers at this time were elective, and teachers were regularly proposed and elected.

From 1846 to 1850 the changes were quite frequent. In 1846 Mr. Van Derwater tendered his resignation as Superintendent, and Samuel Sloan was elected his successor. There was also a change in the other offices.

A new Constitution was adopted in 1847. Article VII defining the duty of teachers, required a monthly report to the Superintendent, stating the number and general attendance of their scholars, etc. Article X states that "The school shall be opened morning and afternoon with prayer and close with singing." Article XI required "teachers prayer meeting to be held at such times as may be determined upon." Article X changed the time for the annual meeting from June to the second week in October.

In 1848 and possibly sooner, regular monthly meetings of the teachers were held and papers read on various religious topics. The following is a list of the papers read in one evening, which evidently required considerable study on the part of the teachers to prepare, and patience on the part of the others to listen: 1, The Christian Life; 2, The Book of Redemption; 3, The Divinity of Christ in Contrast with the Unitarian Doctrine; 4, Perfections of God; 5, Images; 6, Book of Creation; 7, Life of Christ; 8, Miracles of Christ; 9, Crucifixion and death of Christ; 10, Lead us not into Temptation; 11, Christian Graces; 12, The Life of Joseph; 13, Search the Scriptures; 14, Christian Charity; 15, Thy Kingdom Come; 16, Elijah; 17, Our Besetting Sins; 18, Journeyings of the Children of Israel; 19, The Life of Daniel; 20, Joshua; 21, Character of Melchisedek. The record states that "After which, there being no further business, the meeting adjourned." At what time is not stated.

A resolution was adopted October 10, 1850, pledging the school to the establishment and support of a Mission School, and at the next meeting the sum of $50 was appropriated "for the purpose of defraying the expenses of the Mission School from now to May." A room was secured at 44 Atlantic street for that period, the total rent being $31.00 for the five or six months.

Another change of Superintendent took place in October, 1851, L. K. Miller being elected Superintendent in place of Mr. Sloan. The latter was again elected in 1853, and was succeeded by Robert J. Thorne in 1855. At the annual election on October 24, 1850, Stephen C. Wheeler was elected, but evidently declined, for the records of Nov. 7 following show that "Mr. Samuel Sloan was unanimously elected Superintendent." He resigned in November, 1857, and Mr. Wheeler consented to accept the position. He held it, however, but a few months for his

resignation appears under date of April 2, 1838, and at the same meeting Henry DeWitt Van Orden was elected to the position. That his administration was successful, and his efforts appreciated, is shown by the following record.

At the annual meeting, Oct. 17, 1845, Mr. A. J. Beekman who had long been connected with the school as a teacher, was unanimously elected Superintendent. The records show that he began at once efforts for increasing the numbers and efficiency of the school. The liberality of the people is shown by the amount contributed for the children's Christmas celebration, which amounted to $340.00. The annual report for the succeeding year shows an average attendance—teachers and scholars, two hundred and twenty-five; conversions, sixteen; missionary collections, $210.08. The first record of the closing of the Sunday School during the summer months appears in 1706, when the school was closed on the first Sunday in July and reopened on the first Sunday in September.

Among the names of those mentioned as officers and teachers at this time are: Messrs. DeGraw, Stewart, Elwell, Rushmore, Sniffen, Davidson, Dow, Powell, McKrell, Schenck, Buys, Gilbert, Wilson, Sniffen, Astran and Simonson; Mrs. Kimball, Mrs. Brett, Mrs. McKrell, Mrs. Bergen, Mrs. Sniffen, and the Misses, Lawrence, Knapp, Brett, Skillman, Creed, Avis, Polhemus and Wheeler.

One of the By-Laws made very impressive at this time was that "each teacher be required to be in his or her place or supply a substitute every Sunday, and in the absence of this for three successive Sundays to forfeit the class." It was noted at the same time "that the cordiality between the teachers was not what it ought to be."

On Nov. 8, 1867, Merwin Rushmore was elected Superintendent to succeed Mr. Beekman. Mr. G. A. Brett, the Superintendent of the Mission School, succeeded Mr. Rushmore in 1869.

At the annual meeting in 1870, thirty-four officers and teachers answered to their names. The records of this meeting contain the following statement: "Mr. Van Orden then came forward and stated that he had been appointed a delegate by the Consistory to attend this meeting and preside during the election of its officers; that the Consistory asserted their rights as guardian of the school, and although the association could elect officers under its code of By-Laws, the officers whom the association shall elect as well as its Constitution and By-Laws are subject entirely to the approval of that body."

This appears to be the first record defining the relations of the Consistory to the Sunday School; while the authority of the Consistory had never been questioned, this appears to have been the first time that it was openly asserted. It awakened a little opposition but was amicably settled by a resolution to report the result of the election to the Consistory. This plan was continued from year to year as shown by the records.

Mr. G. A. Brett resigned Oct. 31, 1870, and H. V. Gilbert was elected in his place. Mr. Gilbert resigned April 26, 1871, and Merwin Rushmore, who had previously filled the position, was elected his successor. He continued in office until 1877, and on his declining further service Mr. W. H. Dike, the Assistant Superintendent, was elected in his place and held the position until 1882.

Monthly meetings of the teachers were begun in 1878, which were well attended, and the interest was kept up for some time.

At a meeting held June 19, 1879, the subject of closing the school for the summer was brought up, when it was discovered for the first time that Article 1, of the By-Laws declared that "The School shall be opened at 2:30 P. M. each Sabbath during the year unless altered by a two-thirds vote of all the teachers present at the meeting."

The annual report for 1880 showed the total number enrolled, of teachers, officers and scholars, to be one hundred and eighty-three, and the average attendance one hundred and fifteen.

At the annual meeting held in the autumn of 1882, Frederick B. Schenck was elected Superintendent, Charles W. Osborne, Treasurer, and Charles N. Schenck, Secretary. After the sale of the church building in the spring of 1886 the sessions of the school were continued in the chapel of the Polytechnic Institute for nearly two years. On January 1st, 1888, Mr. Frederick B. Schenck, who had been annually re-elected Superintendent up to that time, took with him a few of the teachers and several of the scholars from the old school and opened a Sunday School in a private dwelling at No. 84 Seventh Avenue. At the first service, the day being stormy, only thirty were present. There was a gradual increase in numbers, even in the limited quarters on Seventh Avenue. Of the male teachers connected with the school at this time there were Silas B. Dutcher, Wm. M. Burckett, James E. Young and Henry Whittemore, all of whom continued and removed with the school to its new quarters in the early part of 1889.



INTERIOR SUNDAY-SCHOOLROOM

At the first annual meeting in the new Chapel, Oct. 23, 1889, there were present, Frederick B. Schenck, James E. Young, Wm. A. Burckett, Silas B. Dutcher, W. J. Hankinson, George A. Minasian, Henry Whittemore and Wm. A. Hall of the male teachers; of the female teachers present there were Mrs. Hankinson, Mrs. Parker, Mrs. Wilkins, Mrs. Chapin, the Misses Williamson, Merriam, Spence, Lewis and VanBuren. The total number of teachers at this time was twenty-five, thirteen having joined since June 1, 1889. The total enrollment was two hundred and six, and the average attendance for the year was one hundred and forty-one. Frederick B. Schenck was elected Superintendent, and Wm. M. Burckett, Assistant Superintendent and Treasurer, and William D. Niper, Secretary. A new library was purchased the following year and at the annual meeting in 1890 Mr. Hankinson, the Librarian, reported three hundred and twenty-six books available for distribution, the total number purchased being four hundred and fifty-one. The total enrollment this year was two hundred and ninety-eight. The report

for the following year showed that $422 had been expended in the purchase of books. Henry A. Schenck was elected Secretary in 1870, and was succeeded by Malcom B. Ditchett the following year. Mr. Henry A. Schenck at the meeting became superintendent in charge of the Primary Department. At a meeting of the teachers held June 8, 1872, it was resolved to continue the school during the coming summer season as one class, under the direction of Mr. Henry Whittemore.

The growth of the school from 1870 to Oct. 2, 1873, was phenomenal, the increase being five hundred and ninety-two; the total enrollment was: officers seven, assistants four, teachers fifty-five, scholars seven hundred and fifty-six; total, eight hundred and twenty-two. The increase during the year was one hundred and ninety one. At the annual meeting held Oct. 2, 1871, Mr. Frederick B. Schenck submitted his thirteenth Annual Report, showing the growth of the school since its transfer to Prospect Heights, and the "marked ability and fidelity of the teachers who had served under him." At the same meeting he tendered his resignation as Superintendent, and Mr. F. S. Field was elected his successor.

Mr. Field resigned in the early autumn of 1870, and at the annual meeting in October, George W. Shiebler was elected to succeed him. Forest M. Towl was appointed First Assistant; Messrs. Charles W. Osborne and Jesse C. Woodhull as assistants. F. E. Martin was elected Secretary in place of Mr. R. E. Dayton, resigned. Harry J. Brainerd has been for some years Superintendent of the Primary Department with an efficient corps of assistants.

Total enrollment:—Intermediate Department—Officers, 4; Assistants, 9; Teachers, 45; Scholars, 366; total, 424. Primary Department—Officers, 2; Assistants, 2; Teachers, 10; Scholars, 381; total, 404; grand total, 857.

OFFICERS.

Intermediate Department.

Superintendent, George W. Shiebler.

Assistants, Forest M. Towl, C. W. Osborne, J. C. Woodhull.

Secretary, F. E. Martin. *Treasurer*, W. A. Andrews. *Librarian*, M. C. Hankinson.

Other Assistant Officers, G. W. Hanna, A. M. Shiebler, E. O. Shiebler, O. B. Strong, H. P. Cooper, H. M. Farrar.

Teachers.

J. McDowell,
C. J. Bergen,
Mrs. Hankinson,
Mrs. G. T. Allen,
Mrs. J. S. Parker,
Mrs. Wm. A. Andrews,
Miss H. Juring,
Mrs. S. A. Duncan,
Miss Nellie Lewis,
Miss H. B. Wiley,
Miss A. Brown,
Miss Minnie Voorhees,
Miss Florence Williams,
Henry Whittemore,
John Velders,
Mrs. F. Williams,
Mrs. S. F. Kneeland,
Mrs. Nisson,
Miss O. Muir,
Miss M. Juring,
Miss L. H. Dayton,
Miss H. Wood,
Miss A. Pinkerton,
Miss H. C. Newcomb,
Miss C. L. Ditmars,
F. M. Towl,
H. H. Browne,
Mrs. J. C. Woodhull,
Mrs. R. E. Dayton,
Mrs. H. B. Brown,
Miss C. T. Ditmars,
Miss Belle Plowman,
Miss M. D. Wyckoff,
Miss L. V. Whitcomb,
Miss Ida Voorhees,
Miss G. C. Voorhees,
Halsey Fitch,
H. B. Plumb,
Mr. Beirds,
Mrs. F. E. Martin,
Mrs. M. Wiley,
Mrs. A. Korber,
Mrs. J. F. Seidel,
Mrs. A. Schenck,
Miss F. L. Adee,
Miss Smithers,

PRIMARY DEPARTMENT.

Superintendent, H. J. Brainerd. *Assistant Superintendent*, Mrs. A. A. Leach.
Secretary, D. M. Peters. *Treasurer*, G. DeF. McKrell.

TEACHERS.

Mrs. G. DeF. McKrell,	Miss H. M. A. Clay,	Mrs. E. E. Seaman	Miss M. B. Purdy,
Miss A. C. Hanna,	Miss J. R. Murphy,	Miss M. M. Sidell,	Miss Maud Guest,
Miss G. W. LaRoche,	Miss C. White,	Mrs. M. A. Fowl,	Mrs. F. B. Spencer,
Mrs. J. Louis Wood,	Mrs. F. Burns,	Mrs. W. H. J. Bodine,	Mrs. E. L. Simmons,
Mrs. G. F. Myers,	Miss E. L. Lawson,	Mrs. Marie L. Fenniman,	

The prosperous condition of the school at the present time affords cause for congratulation, and gives bright promise for the future, the only drawback being the comparatively small number of male teachers. This defect, however, it is hoped, will soon be remedied and that while the harvest is great there will be no lack of efficient laborers.

MISSION SCHOOLS—CENTENNIAL CHAPEL.

The first Mission School founded by this Church was in 1848, and was located on Atlantic Street, later removed to Smith, corner of Butler Street, and in 1869 occupied Jones' building, opposite the Court House. George E. Brinkerhoff was Superintendent, assisted by Adam R. Gray, Robert Yellowlee and others.

A plot of land was purchased by the Church in 1871 on Wyckoff Street near Third Avenue, where a commodious chapel was built, which received the name of the Centennial Chapel. The school was removed to this building, where an efficient corps of teachers did excellent work for many years. Preaching services were held on Sabbath evenings by the Rev. J. G. Bass, the City Missionary. These meetings were well attended, and the Mission received the hearty support of the people residing in that locality. The pulpit was supplied later by Rev. A. N. Wyckoff, assisted by Mr. Brouwer as Superintendent, and after that by Rev. J. H. Callen, D. D. Mr. C. C. Shelley, assisted by his daughter, Miss Mattie Shelley, conducted a successful Sunday-school there for about fifteen years, which numbered at one time over five hundred scholars and teachers. Rev. A. P. Stockwell, an earnest and faithful preacher also supplied the pulpit for some years, during Mr. Shelley's administration as Superintendent. Both of these gentlemen resigned during the year 1893, and Mr. Gerrit Smith, a deacon in the First Reformed Church, conducted the school as Assistant Superintendent until his removal to Nyack in 1893. The school was then in charge of Mr. Charles L. Rickerson, an Elder in the First Reformed Church. Mr. Henry Whittemore, a member of this church, volunteered his assistance, and conducted the school for some months. In 1894 several teachers resigned, and, as the primary had largely outgrown the adult department, it became necessary to use the main body of the school room for the smaller children. This department had been for some time under the charge of Miss Cliff, who continued under the new regime with the help of additional teachers. She resigned in 1895, and was succeeded by Mr. Cooper, the present Superintendent.

AS A LEAF

"So fade we all,
But ah, the leaves sometimes fade out in gold,
Or wait in royal purple hues their fall,
And they grow beautiful as they grow old.

"May it be thus,
May we fade out in gentleness and love,
And age become a coronet for us
With foregleams of the glory from above."

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